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REINHOLD NIEBUHR AND THE CATHOLIC CHURCH

PART II: THE "INTOLERANCE" OF CATHOLICISM

In the November issue of *The American Ecclesiastical Review* we mentioned Dr. Reinhold Niebuhr's epistemological postulate that no human individual or institution can claim the possession of absolute truth. It is on this theoretical basis that he attacks the "intolerance" of Catholicism.

According to Dr. Niebuhr, the test which we may apply to "the various versions of the Christian faith" in order that we might determine "how closely they approximate to the wisdom of the gospel," is "the test of toleration."[1] Judging the Catholic Church by this standard, he hands down his verdict:

> The foregone conclusion is that the Catholic version of the Christian faith is intolerant in principle. This is not surprising because the Catholic idea of sanctification in regard to the problem of truth is consistent with its general theories of grace. . . .
>
> Catholicism is impelled by its whole history and by its peculiar doctrine of grace to claim unconditioned possession of the truth. . . . It pretends to have as a simple possession, what cannot be so possessed. It may vary its attitude slightly towards other versions of the Christian faith from time to time, but it is completely consistent and unyielding in its conviction that it alone possesses the truth and the whole truth.[2]

After quoting Erich Przywara on the connection of the Dominican order with the Inquisition, Dr. Niebuhr goes on:

> The difficulty with this essentially high-minded justification of the Inquisition is that it does not understand that the one everlasting truth of the gospel contains the insight that mere men cannot have this truth "remote from all fluctuations due to individuality and existence." This error is the root of all Inquisitions.
>
> Catholics may indeed be individually humble and contrite, as Przywara avers; and may therefore compare favorably with Protestant individualists who have a fanatic zeal for their own individual interpretation of truth. But Catholicism is collectively and officially intolerant. Its intolerance expresses itself not only in blindness towards possible facets of truth con-

[1] Niebuhr, *The Nature and Destiny of Man*, II, 220.

[2] *Ibid.*, pp. 220 f.

tained in other than its own interpretations of the truth; but also in efforts to suppress the profession of other religions, including the profession of other versions of the Christian religion. . . .

The simple distinction between "truth" and "error," consonant with similar simple distinctions in Catholic teachings between "justice" and "injustice" is a convenient tool of the terrible and pathetic illusion that "our" truth must use every instrument of coercion, as well as persuasion, to destroy and suppress the "falsehood" of an opposing belief. For the distinction ignores the ambiguous character of all knowledge in history and obscures the residual error in even the purest truth, and the saving truth in even the most obvious error. It supports Catholicism in its fury against the "enemies of God" and the "enemies of Christ." The Church does not understand that rebellions and revolutions against its authority may be prompted not by hatred of God or Christ, but by resentment against the unjustified use of Christ as a "cover" for the historical relativities of culture and civilization in which it happens to be involved. It is not the Christ but "my" Christ who arouses this fury.[3]

We believe that in these passages from *The Nature and Destiny of Man* Dr. Niebuhr fails to touch at all upon the real point at issue, and that he neglects to make a necessary distinction. As a result, his treatment of the "intolerance" of Catholicism is not only confused, but illogical and glaringly unjust.

First, let us see how he ignores the real point of the discussion.

Professor Niebuhr, obviously, is completely correct in believing that the Catholic Church does claim unconditioned possession of the truth; that she does claim to teach a doctrine which is unmixed with error. Now, if no institution on earth *can* proclaim a doctrine which is completely true; if no society can possibly have any right to assert for itself the possession of unconditioned truth, then of course Catholicism is wrong in believing that it alone possesses and teaches the true and absolutely true doctrine of Jesus Christ. Dr. Niebuhr *presupposes* that the claims of the Catholic Church are unjustified on the strength of his premise that truth, as held on this earth, is never the whole truth, but is always adulterated with error. His argument against the Catholic Church is valid only on condition that we accept his presupposition wholeheartedly and ignore the evidence in favor of the Church's claims.

[3] *Ibid.*, pp. 221 ff. While we are concerned in this article only with Dr. Niebuhr's accusation against the Catholic Church, we do not wish to give the impression that he absolves the Protestant Reformers and all of the Protestant sectaries from any charge of intolerance. He does not.

But it would certainly be rather absurd, would it not, to accept Dr. Niebuhr's epistemological predilections as the last word in the discussion? The thing that matters, after all, is not what Dr. Niebuhr thinks and writes, *but what Jesus Christ could and did do.* If our Lord really taught a doctrine; if He really established a Church to proclaim this doctrine to all men; if He guaranteed this Church freedom from error in its teaching, promising to be with it all days even to the end of time; and if this Church is the Catholic Church as it exists today, then the Catholic Church, with the constant assistance of Jesus Christ and the guidance of the Holy Spirit, is not wrong, but right, absolutely and completely right, in claiming the possession of truth unmarred by error.

The whole point of the argument, then, is this: *did Jesus Christ really do these things?* And this, the whole point of the argument, is precisely the point which Professor Niebuhr utterly ignores. His confidence in his epistemology has apparently blinded him to the evidence of history. Because he is convinced that, in this world, truth is never the whole truth, he apparently presupposes that our Lord *could not* have so acted. This may be a convenient procedure; it opens the way for a most stimulating display of righteous (we almost wrote "self-righteous") indignation at the "pretensions" of the Catholic Church; but it never even comes close to touching the heart of the question.

The Catholic Church has fearlessly asserted that her claims to the possession of the truth are based upon history and reason. She has ever welcomed investigation into them. She asks only that the searcher free himself from the trammels of prejudice and conduct his inquiry with an open mind. She does not make "pretensions"; she calls attention to the facts.

To present adequately the rational basis for the Church's claim to teach the true doctrine of Jesus Christ is beyond the scope of this article; we should be obliged to repeat, in effect, the whole science of Catholic Apologetics. Briefly, however, the evidence may be summarized as follows.

The science of Apologetics abstracts from the inspired nature of the Bible, and treats it merely as a collection of historical books, in order to avoid the vicious circle of proving the credibility of faith with faith as a premise. The books of the New Testament are subjected to a strict historical and textual criticism, which takes into account both the external and the internal evidence of their historical trustworthi-

ness; as a result of this investigation, these books are seen to be genuine historical documents, authentic, integral, and veracious. They are the best attested of any accounts of ancient history which have come down to our days.

These books recount the history of Jesus of Nazareth, Who claimed to be a divine legate, Who taught a doctrine which He claimed to come from on high. They testify to the fact that, in support of His claim, He worked genuine miracles, deeds beyond the power of any created nature,—works which could be performed only by the power of God Himself. If Jesus Christ's assertions were not true, if His doctrine were not divine, God, the All-True, Truth Itself, would have approved and sealed, with a signature peculiar to Himself, a teaching which was either the result of delusion or a blasphemous lie. Because such an hypothesis is absurd, the conclusion is obvious: Jesus of Nazareth was neither a liar nor the victim of hallucination; His claims were true, and His doctrine was of God.

Furthermore, these historical books relate the fact that Jesus Christ, Who was the Legate of God (and the Second Person of the Blessed Trinity, the Incarnate God, although the proof of this particular point is not precisely necessary to the cogency of the apologetical proof as such), really founded a Church. To this Church He handed over the divine mission which He had received from His Father in heaven. He commanded it to preach to all men all the teachings He entrusted to it. He promised to be with it always in His teaching office, and to protect it from error unto the consummation of the world. That His mandate was received and understood in this precise sense is evident from the history of the early Church as related not only in the New Testament but in the other early historical records. Between the Church as founded by Jesus Christ and the Catholic Church as it exists today there is a strict and demonstrable historical continuity. The Catholic Church in the world today is not a successor of the Church of Jesus Christ; it *is* His Church. The Catholic Church and the Catholic Church alone is the custodian of His teachings.

We have not given the complete proof, obviously, in the above paragraphs, but we have indicated its nature. If Dr. Niebuhr wished to attack the Catholic Church for its intolerance, he should have attacked the proofs which are advanced in support of its claims to teach the whole truth and only the truth. But no. He prefers to muse upon the "paradox of grace" and trusts to his own esoteric interpretations of Scriptural texts. "The one everlasting truth of the gospel contains the insight that mere men cannot have this truth

'remote from all fluctuations due to individuality and existence.' " Perhaps it does to Dr. Niebuhr. We would have preferred a straightforward consideration of the evidence on which the Catholic Church's claims are based, rather than cloudy generalizations based upon Professor Niebuhr's insight into the "insight" of what he assumes, really on epistemological and not textual grounds, to be "the one everlasting truth of the gospel." Of course, such an assumption is easier, and saves a good deal of time and labor; and apparently no evidence in favor of the Church's claims could possibly be worth the attention of an enlightened scholar.

Astonishing as it may seem, not only does Dr. Niebuhr fail to discuss the rational evidence for the Church's claims, but he seems to be unaware of its existence. "Catholicism," he writes, "is impelled by its whole history and by its peculiar doctrine of grace to claim unconditioned possession of the truth." It would seem that he regards these two points as the reasons why the Church claims that its teachings are free from error.

First, "Catholicism is impelled *by its whole history* . . . to claim unconditioned possession of the truth." This is true if we understand it correctly; it is untrue if we understand it as Professor Niebuhr apparently does. If we mean by the "history" of the Church its history as founded by Jesus Christ with precisely the mission and divine assistance we have indicated above, then the Catholic Church *is* "impelled by its whole history . . . to claim unconditioned possession of the truth." But this is a meaning which we can hardly ascribe to Dr. Niebuhr. He evidently means the Church's whole history of "pretension" to this mission, which, of course, begs the question completely.

Secondly, Dr. Niebuhr assigns as a reason for the Church's claims its "peculiar doctrine of grace." But the Catholic doctrine of grace (which, incidentally, Professor Niebuhr lamentably misunderstands, or at least misrepresents) has nothing to do with the matter in question.

The fact that Dr. Niebuhr's attack on Catholic "intolerance" is based upon his own presupposition, and not upon a disproval of the evidence which supports the Church's claim to teach absolute truth, is remarkably well illustrated by the example which he uses in connection with his condemnation:

> The Pastoral of the Spanish Bishops during the Spanish Civil War (published September 1937) contains a vivid expression of this Catholic illusion. The Bishops described the hatred of the church among the communists as

follows: "The hatred against Jesus Christ and the Blessed Virgin reached paroxysms . . . in the vile literature of the red trenches, ridiculing the divine mysteries, in repeated profanations of the Sacred Host we can glimpse the hatred of hell incarnated in our poor communists. . . . 'I have sworn to be revenged on you,' said one [soldier] to our Lord, enclosed in the tabernacle, and aiming at Him with a pistol, he fired at Him saying: 'Surrender to the reds. Surrender to Marxism.' "

The identification of Christ with the "Sacred Host" on the altar is the perfect fruit of the Catholic error. The host on the altar is an historically conditioned symbol of the ultimate sanctity. All historical symbols contain the taint of profanation; for they insinuate the partial and particular values of "my" civilization, culture and values into the sphere of absolute sanctity. The profanation of the sacred by the enemy against which we complain is therefore always, at least partly, a protest against our own profanation of the sacred.[4]

Now here Dr. Niebuhr *presupposes* that the identification of Christ with the Sacred Host on the altar is an error, and he clearly implies that such identification, on the part of the Church, is a "profanation of the sacred." (That Dr. Niebuhr himself might be guilty of a profanation of the sacred does not seem to occur to him.) But the real point at issue, upon which any discussion of the justice of the words of the Spanish Bishops must turn, is simply this: is Jesus Christ really present in the Sacrament of the Altar? In order to have a case against the Church, Dr. Niebuhr would have to prove that our Lord did not really mean what He said when He uttered the words: "This is my body," ". . . this is my blood of the new testament which shall be shed for many unto remission of sins," and "Do this for a commemoration of me."[5] He would have to prove that the Apostles and the early Christians were wrong when they took the words of our Lord literally, and that all of Christendom was mistaken in believing in the Real Presence for fifteen centuries, until its rejection by Protestant Reformers. In simply ignoring the evidence, and *assuming* that our Lord is not really present in the Eucharist, Dr. Niebuhr unquestionably saves himself a great deal of trouble.

Incidentally, there is another point in connection with the illustration that Dr. Niebuhr seems not to have remarked. He uses the pastoral letter of the Spanish bishops as an example of the Church's failure to understand that "rebellions and revolutions against its

[4] *Ibid.*, p. 224 n.

[5] *Luke* 22:19–20; *Matt.* 26:26–28; cf. also *Mark* 14:22–24.

authority may be prompted not by hatred of God or Christ, but by resentment against the unjustified use of Christ as a 'cover' for the historical relativities of culture and civilization in which it happens to be involved." But the Spanish bishops were perfectly justified in giving the case in question as an example of hatred against Jesus Christ. *The Spanish communist soldier believed in the Real Presence.* When the soldier cried "I have sworn to be revenged on you," and "Surrender to the reds. Surrender to Marxism," was he addressing a pale and impersonal "historically conditioned symbol of the ultimate sanctity"? Hardly. The fact that Professor Niebuhr does not believe in the Real Presence, nor, in these volumes, even allow himself to consider the evidence, does not excuse the Spanish soldier. If there is an "illusion" involved, we cannot but think that it is Dr. Niebuhr who suffers from it.

This is our first criticism of Dr. Niebuhr's attack on the "intolerance" of the Catholic Church: that he ignores the real point of the discussion. He presupposes the whole point at issue, which is, whether the Catholic Church is historically and rationally justified in her assertion that, with divine assistance, she teaches the doctrine of Jesus Christ unmarred by error. Or, we might point out the weakness of Dr. Niebuhr's reasoning in another way. In applying his epistemology to the Catholic Church, Dr. Niebuhr goes beyond his premises. It is quite one thing to assert that the knowledge possessed by an unaided human individual, or a purely human society, is necessarily the result of observance from a particular vantage point, and so results in only a partial perspective. But to proceed from such a position to a denial that the Catholic Church teaches a doctrine unmixed with error, he would have had to prove either (1) that the omnipotent God Himself cannot insure that His revelation be preserved on earth unmixed with error, even with His divine assistance; or (2) that Jesus Christ was not the Legate of God; or (3) that Jesus Christ did not entrust His teaching to the Catholic Church to be taught, with the divine assistance of the Spirit of Truth, unmarred by error to the end of time. The first point, which would be a senseless and unwarranted limitation of the power of God, we doubt whether Dr. Niebuhr would care to assert explicitly, much less attempt to prove. The second and third points, as we have seen, he ignores. We have nothing left but his epistemological presumption, from which he leaps with ease to the charges against the Church. He does not even consider the evidence for the Church's claims, but settles the case in his own favor before it is

even fairly opened. Dr. Niebuhr is not above accusing those with whom he disagrees of "pathetic and curious logic." We wonder if he has seriously pondered upon the logic of his own case.

Our second observation regarding Dr. Niebuhr's charges was that he failed to make a necessary distinction. It is one thing to accuse the Church of what is technically called "doctrinal intolerance"; it is quite another to accuse her of what we may call "personal intolerance." Dr. Niebuhr evidently believes that the Catholic Church is committed, in principle and in fact, to both sorts of intolerance, since his indictment attacks both indiscriminately.

The Catholic Church is certainly "doctrinally intolerant." This simply means that she is convinced that her doctrine is true, and that she is equally certain that all religious doctrines which contradict her own are erroneous. Such intolerance is not a fault; it is merely the only logical attitude she could possibly take. She is certain that her teaching cannot falsify the doctrine entrusted to her by Jesus Christ; she is certain that the Catholic Church is the one true Church of Jesus Christ; how can she be "tolerant" of error? How can she place error on the same plane as truth? No Catholic can possibly admit that "one religion is as good as another"; such an admission would be a lie, and a cowardly lie.

To maintain that what we have called "doctrinal intolerance" is a fault, is to be guilty of absurdity. No logical, intelligent person can be "tolerant" of error. I know, for instance, that the sum of all the angles of a triangle is equal to two right angles. Can I be tolerant of the opinion that the angles are equal to *three* right angles? Could I maintain, in the interests of "tolerance," that a book of geometry which would assert the second opinion would have a right to be studied in the schools equal to that of the volume which maintains the correct one? Would even Dr. Niebuhr maintain that, since there is an admixture of error in all truth and an element of truth in all error, therefore these two statements regarding geometry have equal rights? We might mention, in passing, that Professor Niebuhr himself is by no means a perfect model of doctrinal "tolerance." He can be, and is, extremely intolerant of opinions which differ from his own.

Can the Catholic Church, then, which teaches the true doctrine of Jesus Christ, maintain that false teachings concerning religion have equal rights with her own? Obviously not.

It is one thing, however, to be intolerant of error, and another thing to be guilty of "personal intolerance," that is, to persecute those who,

however mistakenly, sincerely believe that error to be true. Professor Niebuhr, in his blanket indictment of the "intolerance" of Catholicism, accuses the Church of "efforts to suppress the profession of other religions," and of being guilty of "the terrible and pathetic illusion that 'our' truth must use every instrument of coercion, as well as persuasion, to destroy and suppress the 'falsehood' of an opposing belief." He speaks of the "fury" of Catholicism against those whom the Church believes to be the "enemies of God" and the "enemies of Christ."

Let us remark at once that there is a second Catholic principle which enters into her attitude towards "freedom of worship," and that is the principle, not of "personal intolerance," but of personal *tolerance*. In the deposit of truth which the Catholic Church received from our Lord, the second great commandment of the Law is "Thou shalt love thy neighbor as thyself." This principle of personal tolerance has been well explained by one of America's foremost moral theologians:

> Because of this duty of supernatural love toward all, Catholics must presume that those who differ from them in religions are sincere, unless the opposite is manifest. While Catholics are always glad to point out to others the reasonable grounds for the acceptance of Catholicity, they would do wrong if they tried to induce a non-Catholic to enter the Catholic Church against the sincere conviction of his own conscience. For no one possessing the use of reason may affiliate himself with the Catholic Church unless he is intellectually persuaded of the truth of Catholicity. Now it is certainly possible for a non-Catholic in all sincerity to be convinced that his own religion is true. According to Catholic principles, such a person is obliged in conscience to continue the practice of his religion, and Catholics respect his sincerity, even though they are convinced that he has not a genuine *right* to profess a religion differing from that which the Son of God commanded all men to accept. Catholics may not persecute non-Catholics because of their sincere religious convictions. However . . . this does not necessarily imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics. Thus, if a Protestant clergyman deemed it a duty in conscience to persuade a Catholic boy to abandon the Catholic religion, the boy's parents could justly take steps to prevent the minister from meeting their son, however sincere might be the gentleman's motives.[6]

Professor Niebuhr's charge that the Catholic Church is under the illusion that it "must use every instrument of coercion" in order to

[6] Francis J. Connell, C.SS.R., *Freedom of Worship* (New York: The Paulist Press, 1944), pp. 9 f. This pamphlet, a reprint of an article by Dr. Connell which first appeared in *Columbia*, is a concise presentation of the Catholic position.

destroy other religions is at queer variance with the authoritative words of Pope Leo XIII on the same point: "And in fact the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for, as St. Augustine wisely reminds us, 'Man cannot believe otherwise than of his own free will.' "[7]

While Dr. Niebuhr fails to quote these words of Pope Leo XIII, he does quote another section from the same encyclical letter, *Immortale Dei*. And the inference which he draws from his quotation (or, rather, from a recent commentary on Leo XIII's words) is the most insidious passage in all *The Nature and Destiny of Man*. Let us see what Dr. Niebuhr thinks of the threat which the Catholic Church constitutes against the civil peace and the civil liberty of the United States:

> The Catholic doctrine, which forces the church to seek for the monopoly of the public profession of religion in a state, is officially defined in the encyclical *Immortale Dei* of Pope Leo XIII: "Since no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice . . . not such religion as they may have preference for but the religion which God enjoins, and which certain and most clear marks show to be the only true religion . . . it is a public crime to act as if there were no God. So too it is a sin in the state not to have care of religion . . . or out of the many forms of religion to adopt that one which chimes in with the fancy, for we are bound absolutely to worship God in that way which He has shown to be His will." A modern Catholic theologian, commenting on these official words, underscores them as follows: "If the state is under moral compulsion to profess and promote religion it is obviously obliged to promote and profess only the religion that is true; for no individual, no group of individuals, no society, no State is justified in supporting error or in according to error the same recognition as to truth."[8]

Dr. Niebuhr follows this last quotation with a footnote which deserves careful reading:

> John A. Ryan and Francis J. Boland, *Catholic Principles of Politics*, p. 314. The authors admit that this position is "intolerant but not therefore unreasonable." For "error has not the same rights as the truth." They call attention to the fact that the official position requires the suppression of other religions only if the nation is Catholic by an overwhelming majority and that therefore, "Its practical realization is so remote in time and in probability that no practical man will let it disturb his equanimity." They

[7] *Immortale Dei* (*The Christian Constitution of States*). Our quotation is from the translation included in *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger Brothers, 1903), p. 127.

[8] Niebuhr, *op. cit.*, II, 222 f.

warn Catholics in non-Catholic nations against denying this doctrine for the sake of averting animus against the church; for they believe that, "the majority of our fellow citizens will be sufficiently honourable to respect our devotion to the truth and sufficiently realistic to see that the danger of religious intolerance towards non-Catholics in the United States is so improbable and so far in the future that it should not occupy their time and attention." *Ibid.*, p. 321.

This curious and pathetic logic implies an admission that the intolerance to which the church is forced by its presuppositions is really dangerous to both civil peace and civil liberty. Non-Catholics are consoled with the assurance that religious diversity, once established historically, will prevent the church from putting its theory into practice.[9]

We fear that many non-Catholics, reading these paragraphs, and relying on Dr. Niebuhr's comments, would reach this conclusion: "These Catholics are dangerous and insidious enemies of the rest of the people of the United States. The only reason that they are not

[9] *Ibid.*, p. 223 n. It will be noticed that Dr. Niebuhr's fear that the "intolerance" of the Church "is really dangerous to both civil peace and civil liberty" is not directly derived from the "official" words of Pope Leo XIII, but from the comments on those words by John A. Ryan and Francis J. Boland in their *Catholic Principles of Politics*. Dr. Niebuhr is unjust to these two authors. One would imagine from reading Dr. Niebuhr's note that it is a fair running paraphrase (including direct quotations) of their thought. It is not. They do not "call attention to the fact that the official Catholic position requires the *suppression* of other religions . . ." They do speak of "repression," but only of "those religious practices which are contrary to the natural law, such as idolatry, human sacrifice and debauchery" (*Catholic Principles of Politics*, p. 317). Surely Dr. Niebuhr does not advocate, under the name of tolerance, permission of human sacrifice, to mention only one of the practices enumerated. Ryan and Boland also outline the reasons which justify complete religious liberty for all sects. (Cf. *ibid.*, pp. 319 f.) At their most stringent, Ryan and Boland, speaking of a State in which non-Catholics are "numerically insignificant," allow the State to tolerate religious activities which are confined to members of the dissenting group. (Cf. *ibid.*, p. 320.) This is hardly the "suppression" of other religions in the sense which Dr. Niebuhr's paraphrase implies. However, the particular fragments torn from their context and quoted directly by Dr. Niebuhr do seem to be open to objection. If they are to be understood as meaning that Catholics, if they ever attained to a numerical majority, even an overwhelming one, in the United States, would be obliged on their principles to deprive other religious groups of free exercise of worship, then they are not an accurate statement of Catholic teaching. We will not go into the matter in this footnote, because our article goes on to explain the Catholic teaching regarding the attitude of a Catholic government towards the non-Catholics under its jurisdiction. As we shall see, the danger of "religious intolerance" (understood as persecution and suppression) towards non-Catholics in the United States is not only "improbable" and "far in the future," but *non-existent.*

persecuting us is that they do not hold a majority in the population. If they ever do, it will be just too bad for the people who profess other religious beliefs." In spite of their chill, contained expression, and in spite of the fact that we cannot believe that Dr. Niebuhr intended them to produce such an effect, his words are an open invitation to our non-Catholic fellow Americans to hate and fear the Catholic Church.

Let us examine the question whether Catholics, when they have a numerical majority, really persecute their fellow citizens. With regard to our own country first: Dr. Niebuhr mentions Roger Williams as an exponent of tolerance,[10] and he does so rightly; but why neglect to mention the fact that in America the colony of Maryland, founded by the Catholic Lord Baltimore as a refuge for Catholics, is the most glowing example of tolerance for other faiths in our history? It was only after non-Catholics seized power in Maryland that intolerance and persecution were introduced. The story of the Maryland colony may be found in any standard history of the United States.

It is not necessary, however, to go back to the early days of the Maryland colony. We have a contemporary example of the manner in which Catholics act when they are in the majority. According to the 1936 census, Eire is 93.4 per cent Catholic. It is a country which takes religion very seriously indeed; witness the noble introduction to its 1937 Constitution:

> In the Name of the Most Holy Trinity, from Whom is all authority and to Whom, as our final end, all actions both of men and States must be referred,
>
> We, the people of Eire,
>
> Humbly acknowledging all our obligations to our Divine Lord, Jesus Christ, Who sustained our fathers through centuries of trial,
>
> Gratefully remembering their heroic and unremitting struggle to regain the rightful independence of our Nation,
>
> And seeking to promote the common good, with due observance of Prudence, Justice and Charity, so that the dignity and freedom of the individual may be assured, true social order attained, the unity of our country restored, and concord established with other nations,
>
> Do hereby adopt, enact, and give to ourselves this Constitution.[11]

Is there religious persecution in Eire? Article 44 of the constitution, which deals with religion, deserves quotation in full:

[10] *Ibid.*, p. 233.

[11] *Constitution of Ireland* (published by the Stationery Office, Dublin), p. 4.

1. 1° The State acknowledges that the homage of public worship is due to Almighty God. It shall hold His Name in reverence, and shall respect and honour religion.

   2° The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens.

   3° The State also recognises the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of the coming into operation of this Constitution.

2. 1° Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

   2° The State guarantees not to endow any religion.

   3° The State shall not impose any disabilities or make any discrimination on the ground of religious profession, belief or status.

   4° Legislation providing State aid for schools shall not discriminate between schools under the management of different religious denominations, nor be such as to affect prejudicially the right of any child to attend a school receiving public money without attending religious instruction at that school.

   5° Every religious denomination shall have the right to manage its own affairs, own, acquire and administer property, movable and immovable, and maintain institutions for religious or charitable purposes.

   6° The property of any religious denomination or any educational institution shall not be diverted save for necessary works of public utility and on payment of compensation.[12]

That the Constitution of Eire is by no means a dead letter was proved a short time ago when an irresponsible pseudo-newspaper in the United States, apparently interested in discrediting the government of Eire, whispered that anti-Semitism was rampant there. The story was immediately given the lie by two statements issued in the Free State. The first was published by Mr. Robert Briscoe:

As a member of the Irish parliament and a practicing adherent of the Jewish faith who has represented for seventeen years a Dublin constituency ninety seven per cent Roman Catholic, I deny emphatically that the people of Ireland, or the present, or any government of Ireland are, or have been anti-Semitic. This statement is confirmed by the prompt repudiation of the calumny by the Jewish Representative Council of Eire composed of

[12] *Ibid.*, pp. 92 f.

distinguished Irish citizens representing the entire Jewish community of Eire. I should like to add that the Jewish community in Eire are taking their full share in the defence and auxiliary defence forces of the country and that they wholeheartedly support the government's policy of neutrality.

The statement to which Mr. Briscoe referred ran as follows:

The Jewish Representative Council of Eire repudiate as false, irresponsible and mischievous any suggestion that the government of this country is antisemitic or that there is any organized antisemitic movement in Eire. The Jewish community live and have always lived on terms of closest friendship with their fellow Irish citizens. Freedom to practice their religion is specifically guaranteed in the Irish constitution. No Irish government has ever discriminated between Jew and non-Jew.

This statement is signed by Edwin Solomons, president of the Council, Leonard Abrahamson, vice president, Herman Good, secretary, and eleven other Jewish professional men and businessmen of Ireland.[13]

We have written the above paragraphs, not in any defence of Eire, which needs no defence from anyone against a charge of religious intolerance, but merely to demonstrate how a country which is overwhelmingly Catholic deals with individuals of other faiths. In all justice, it should be pointed out also, that the situation in Northern Ireland, where the government is not a Catholic one, although a very large proportion if not a majority of the citizens are Catholics, is such that Dr. Mageean, the Bishop of Down and Connor, was forced in 1935, "when Catholic homes were burning; when pitiable bits of Catholic furniture made bonfires on the streets of Belfast; when the campaign of terror against Catholic life and property was at its height," to complain to the highest civil authorities. (He complained in vain.)[14]

To one who has made any attempt to discover the facts and to compare the conditions in Eire and in Northern Ireland, academic protests against the intolerance of *Catholics* must have a singularly empty sound.

It might be urged that, although Catholics do not *in fact* persecute the adherents of other faiths, even in a country so predominantly Catholic as Eire, they are *obliged by their principles* to do so; or, in the

[13] Our copies of these letters were obtained from the Irish Legation in Washington, D. C.

[14] Cf. Dr. Mageean's letter in *Orange Terror, The Partition of Ireland* (a reprint from *The Capuchin Annual*, 1943; published by *The Capuchin Annual* office, Dublin), pp. 29 ff.

words of Dr. Niebuhr, "the intolerance to which the church is forced by its presuppositions is really dangerous to both civil peace and civil liberty."

This is simply not true; and we feel obliged to point out that anyone who would write such a statement betrays a peculiar ignorance of the teachings of the Catholic Church.

The principles which may be taken as a guide were succinctly expressed by Pope Leo XIII in the same encyclical letter from which Dr. Niebuhr quotes. Why this passage, which certainly has a direct bearing on the matter in question, was omitted from *The Nature and Destiny of Man* we do not know.

> The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the state.[15]

What is the Catholic teaching regarding the conduct of a Catholic government towards the non-Catholics in its domains? In a country which is "a Catholic country," that is, where the people are almost entirely Catholic, and the life and institutions of the nation are permeated with the spirit of Catholicism, certainly the Catholic rulers are justified in restricting or preventing activities which are hostile to the Catholic religion. This does not mean that they can persecute those who do not accept the Catholic faith. But it does mean, for instance, that attacks on Catholicism, ordained to the weakening or destruction of the Catholic faith (particularly in the case of the less educated Catholics who might not recognize the falsity of such arguments against their faith), may be prevented. Would our own government allow, for example, the preaching of a doctrine of pacifism to the soldiers at the battlefront, no matter how sincere the preachers? To the Catholic Church, and to a Catholic government with a true sense of values, the faith is the most precious thing a Catholic possesses, and it has the right to be protected against wanton attacks.

However, even in a predominantly Catholic country, circumstances may render it advisable for the government to grant to non-Catholics the same measure of freedom of worship as is enjoyed by members of the Catholic church. It may be that a policy of complete toleration

[15] *The Great Encyclical Letters of Pope Leo XIII*, p. 127.

will be for the greater good of the body politic, as when a considerable number, though a small percentage, of the citizens are non-Catholics.

But since Dr. Niebuhr's comment about the danger to civil peace and liberty is made *à propos* of a statement dealing with the United States, let us see what the Catholic attitude is towards non-Catholics in this country. Dr. Francis Connell writes:

> In a country like the United States, where the religious affiliations of the citizens are so numerous and diverse, and where no single denomination is predominant, complete equality for all religions is undoubtedly the most commendable policy. From what has been said above, and from the example of Catholic Ireland, it is very evident that only one who is ignorant of Catholic teaching can assert that if Catholics ever gained the balance of political power in the United States they would be obliged by their principles to impose restrictions on their non-Catholic fellow-citizens. The Catholics of America are just as anxious as their Protestant and Jewish neighbors to maintain and to promote civil equality for all religions throughout our land. If the word "rights" is taken in the sense of *civil rights* in the United States or in countries where there are similar religious conditions, Catholics have no hesitation in stating that all religions should have equal rights.[16]

To summarize briefly, Catholics do not and cannot assert that one religion is as good as another, and that all religions have the same *objective* rights, because no sane man would assert that error has the same objective right to be taught as has truth. Regarding the individual adherents of a non-Catholic religion, Catholics presume that they are sincere, and neither persecute them nor try to make them Catholics by force. In a Catholic country, Catholicism has a right to be protected by law from wanton attacks; in a country like the United States, Catholics are by no means obliged by their principles to seek for a majority in the state with a view to repressing other religions, but may recognize that the good of the state is best served by a policy of equal civil rights for all religions.

Throughout the writing of this article, we have been haunted by a growing doubt as to just what Dr. Niebuhr himself means by tolerance. In the second volume of *The Nature and Destiny of Man* he speaks of "the most distinguished of all champions of toleration, John Milton."[17] John Milton! This whole phrase can hardly be a misprint, but John Milton, while one of the greatest glories of English prose, was, in one respect, a bigot and a fanatic. No doubt, he wrote feelingly in

[16] *Op. cit.*, p. 15.
[17] Niebuhr, *op. cit.*, II, 233.

favor of "the liberty of unlicensed printing," in the *Areopagitica*, but we wonder if Dr. Niebuhr is familiar with some of his comments on Catholicism.

For example, in *Of True Religion, Haeresie, Schism, Toleration, and what best means may be used against the growth of Popery*, Milton advocates the tolerance of all *Protestant* sects, but has this to say about "Popery":

> Let us now enquire whether Popery be tolerable or no. Popery is a double thing to deal with, and claims a twofold Power, Ecclesiastical, and Political, both usurpt, and the one supporting the other. . . . Whether therefore it be fit or reasonable, to tolerate men thus principl'd in Religion towards the State, I submit it to the consideration of all Magistrates, who are best able to provide for their own and the publick safety. As for tolerating the exercise of their Religion, supposing their State activities not to be dangerous, I answer, that Toleration is either public or private; and the exercise of their Religion, as far as it is Idolatrous, can be tolerated neither way: not publicly, without grievous and unsufferable scandal giv'n to all consciencious Beholders; not privately, without great offence to God, declar'd against all kinds of Idolatry though secret. . . .
>
> Having shown thus, that Popery, as being Idolatrous, is not to be tolerated either in Public or in Private: it must be now thought how to remove it and hinder the growth thereof. . . .[18]

In the *Areopagitica*, Milton recommends that "Popery" should be "extirpat."[19]

The mere fact that John Milton recommended the destruction of the Catholic Church in England is apparently no reason, in Dr. Niebuhr's mind, why he should not be called "the most distinguished of all champions of toleration." Either Dr. Niebuhr is not too familiar with Milton, in which case we respectfully submit that he should be a bit more careful in his judgment, or else he *is* familiar with Milton's attitude towards Catholicism, and his judgment of Milton is a broad-minded one,—with reverse English.

In passing, we might note that Robert Parsons, who spent his time in England hiding, with a price on his head, from one of the worst religious persecutions in history, is referred to by Dr. Niebuhr only as "the Jesuit protagonist of intolerance in Elizabethan England."[20] This is certainly truth viewed from a "partial perspective."

[18] *The Works of John Milton* (New York: Columbia University Press, 1932), VI, 171 ff.

[19] *Ibid.*, IV, 349.

[20] Niebuhr, *op. cit.*, II, 222.

We have grown a bit weary of reciting Dr. Niebuhr's views on tolerance, so we will close this article with only one more quotation. "No toleration is possible," he writes, "without a measure of provisional scepticism about the truth we hold."[21] If this were true (but it definitely is not), then no Catholic could deny the complete truth of Catholic doctrine and so be "tolerant" on Dr. Niebuhr's terms; but, after reading *The Nature and Destiny of Man*, we can see no reason why Dr. Niebuhr should not be "tolerant." We can well understand how a man of Professor Niebuhr's critical temperament would fail to be satisfied with his present opinions, and so retain a fairly healthy measure of scepticism about what he holds.

Catholics need apologize to no one either for their true notion of the importance and rights of the teaching of Jesus Christ transmitted by the Catholic Church, or for the distinction between "doctrinal intolerance" and "personal tolerance" which that true notion entails. They can only rely on the sense of fairness of their fellow-citizens in appreciating their point of view. They can only hope (wistfully, perhaps), that those who attack the Church for "intolerance" might strive first to acquire a correct notion of what religious toleration means and what the Catholic Church really teaches on the subject.

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[21] *Ibid.*, p. 239.

THE IMPORTANCE OF THE COUNCIL OF TRENT

Surprisingly enough, Paolo Sarpi in his celebrated history declared that the Council of Trent was the most important event in sixteenth century Church history.[1] Similarly, J. A. Froude in his study of the council writes:

> To magnify the importance of the Council of Trent I believe to be impossible. On the action of that assembly was to depend whether modern Europe was to have one religion or many, whether the creed which for so many centuries had shaped the characters of mankind was to continue to speak as the united judgment of all wise and good men, or whether Christendom was to split into factions which would rend and tear each other in every segment of the globe, till the very faith for which they were spilling their own and other's blood was to fade away out of their hands, fade away from the most absolute of certainties into a disputed opinion.[2]

There has been a tendency in recent years on the Catholic side also to stress the magnificence of the achievements of the Tridentine assembly. To it the rejuvenation of the Church is not uncommonly attributed. The seeds of the success of the Catholic Church in the modern world are said to have been sown there. Not long ago a writer went so far as to assert that the council was the most important event in the whole history of the modern church.[3]

If these opinions were true, Trent would be somewhat of an anomaly among the councils of Christendom. Councils have commonly been summoned in order to condemn false teaching. It is Catholic doctrine that when the bishops meet in a general council they are infallible in defining faith and morals. But they are not convened to think out new truths or to trace programs of action. Rather the Fathers of a council are witnesses to the truth taught by Christ and passed on by the Church. From the documentary records of the ecclesiastical past they seek the traditional doctrine and in this they are assisted by the Holy Spirit. In the matter of morals, likewise, their business is not that of excogitating new principles but rather that of bringing current practice into accord with the old ones. In these functions the as-

[1] Cf. P. Sarpi, *Opere* (Helmstedt, 1761), II, 199.

[2] J. A. Froude, *Lectures on the Council of Trent*, p. 314.

[3] Cf. *Enciclopedia Italiana*, XXXIV, 272. For an excellent discussion of the background of the Council of Trent see *The American Ecclesiastical Review*, CX (1944), 193–203.

sembled bishops truly judge and are not mere counsellors of the Pope. But councils are not executive bodies, nor can they, strictly speaking, take any initiative.[4]

If the Council of Trent attained the importance which is asserted, it was by accident. This indeed is very probably what the authors mentioned above are desirous of maintaining. If the break with the Protestants is to be regarded as all-important, and if it was Trent which consummated that break, then Trent has indirectly at least a transcendent importance. That the split between northern and southern Europe in the sixteenth century was a disaster of tremendous import, comparable only to the division between East and West of the eleventh century, few will deny. But it is equally obvious that the Council of Trent assembled at too late a date to effect the reconciliation of the German Protestants with the Roman Church. The Protestant leaders were unwilling to appear at the council and an assembly of Catholic bishops could do nothing but state the traditional teaching of the Church. There was no possibility of a compromise which would not have upset the Catholic tradition in essentials. Despite talk of, and hope for, religious peace, there was never any serious prospect of re-establishing it at Trent.

Again, the mandate given the Council of Trent by the popes who summoned it was by no means revolutionary from a conciliar viewpoint. In the Bull *Laetare Hierusalem* of November 19, 1544, Paul III hopes (a) that the council will do away with all discord and disunity and bring the wandering sheep back to the fold of Christ; (b) that it will accomplish the reform which Christian peoples require; and (c) that it will devise a crusade against the Turks. It is significant that there is no mention of a new age or of the Indies, as the recently discovered lands over seas were then called. There is also no mention of the serious moral problems arising from the Renaissance.[5]

Julius III, in his Bull *Cum ad tollenda* of November 14, 1550, proclaims that the aim of the council is to settle the religious strife which

[4] Cf. C. Pesch, *Institutiones propaeduticae ad sacram theologiam*, n. 444 ff. At the same time there is much truth in the remark of O. Evennett: "There can be no doubt as to the extraordinary interest of the General Councils in Church history and their very great influence upon it. Spaced at irregular and quite haphazard intervals along the course of the Church's story, offering almost every conceivable form of variety, in composition, in business, in spirit . . . the twenty General Councils of the Church form a collection of assemblies which stand apart from anything else in human history." *Dublin Review*, CLXXXVII (1930), 1.

[5] Cf. *Concilium Tridentinum* (Edited by Ehses, etc.), V, 386 f.

has ravaged Germany and disturbed Christendom. He longs to see peace restored to the Church, the orthodox religion advanced and Germany tranquillized to the glory of God. Here the impossible task of healing the religious wounds of Germany is emphasized, with a bare mention of reformation, and again no wider view. Even the Turks have slipped out of the picture.[6]

Pius IV, in his Bull *Ad ecclesiae regimen* of November 29, 1560, proclaims that he summons the council (a) to do away with heresy and schism; (b) to reform morals; and (c) to preserve peace among Christian princes. The pope also indicates a continuation of conciliar work in the phrase *sublata suspensione quacumque* although that phrase was considered capable of satisfying the partisans of a new council as well as those who stood for continuation.[7]

It is evident, at any rate, that it was not the explicit mind of the popes that the council should prepare a program which the Church of the future was to follow. The insistence on reconciliation of the Protestants must not necessarily be taken as an indication that any such thing was believed possible. These bulls are official documents; what the pontiffs who issued them were really concerned about was the safeguarding of the faith of those who had remained faithful to Rome.

If we turn now to what was actually accomplished in the council, we find that the Fathers of Trent did not exceed their mandate. It is really surprising to note how few are the references to the newly discovered lands in the records of the council. Some orators bring them in in order to heighten their rhetorical effects. One Father desired to see some prelates from those far distant countries as members, since the council was the first convened since their discovery. In some of the documents relating to the council there is question of Ferdinand Nino y Guevara, Patriarch of the Indies, who, however, seems never to have been at Trent, even if he had been in the Indies. For the rest, there is deep silence and no mention of the great problems which the new lands presented: slavery, ecclesiastical organization, rights of pagan states, etc.[8]

The rejection of Protestantism required, nevertheless, that the Fathers of Trent should take up a position on some of problems raised

[6] Cf. J. D. Mansi, *Sacrorum conciliorum nova et amplissima collectio*, Vol. XXXIII, col. 69 f.

[7] Cf. *Concilium Tridentinum*, VIII, 104.

[8] Cf. *ibid.*, V, 567, 962; X, 802; XI, 18.

by the men of the Renaissance. In its decrees on original sin and justification the council did not give as full confidence to human nature as certain humanists might have wished, but it was even further removed from the pessimism of the followers of Luther. That the human will is entirely lacking in freedom was denied. Man needs grace indeed to be roused from his spiritual passivity, but when roused by the divine stimulus, he can accomplish good works. The opinion that inclination to evil (concupiscence) is sin was rejected. This inclination comes from sin and leads to it but nature is not in itself sinful. Fallen man's appetites may be led to serve moral ideals. Only passions which resist this service are to be eradicated.[9] The council is in accord with the deeper principles of humanism, if not with the religiosity of Erasmus, when it refuses to allow Christianity to be turned into a religion of a book. The Holy Scriptures are a source of faith but not the only source. There exist, in addition, divine traditions concerning faith and morals which, with the divine aid, have been passed on and preserved in the Church.[10]

Although certain points may have had a wider bearing, the rest of the dogmatic work of the council was concerned with the Sacraments. Trent passed a number of decrees in this field condemning the Protestant errors.[11]

In reference to this theological work, Theiner asserts that the Tridentine Fathers, both in their interpretation of Scripture and in their defense of dogma and ecclesiastical discipline, were guided by the consensus of the universal Church and by the history of the first centuries. They contemned Scholastic contentions and avoided settling them or introducing them into their decrees. Rather they relied on the testimony of the ancient doctors even at the expense of St. Thomas Aquinas. It was the unanimous opinion of the council, Theiner concludes, that scholastic disputes are almost always superfluous.[12]

Although it is quite true that the Fathers of Trent abstained from

[9] Cf. *ibid.*, V, 798, 239.

[10] C. Hayes in his *Political and Cultural History of Modern Europe*, I (1935), 186, writes: "They [the Fathers of Trent] declared that historic tradition was to be taken as the basis of the Christian religion." Dogmatic tradition is of course something quite different from historical tradition.

[11] If the positive content of these decrees is considered they are not so considerable as might appear at first glance.

[12] "Patres Tridentini . . . aspernabantur opiniones scholasticas, saepe saepius infirma imo falsa pietate innixas, oraculo generalis concilii dirimere, eisque, quod Deus avertat, formam dogmatis imprimere." A. Theiner; *Acta genuina ss. oecumenici concilii tridentini* (Zagreb, 1874), Vol. I, p. II.

deciding points disputed among the Scholastics, their motive was not that assigned by Theiner. Even when there was a difference of opinion among the members of the council, the ordinary procedure was to seek a formula which embodied Catholic truth without inclining in favor of either of the factions. Often, too, the differing viewpoints were simply passed over and not considered at all. The council was not trying to effect dogmagic progress but simply to formulate Catholic doctrine and defend it against recent attacks which were either revivals of ancient heresies or the assumption of frankly revolutionary positions. At Trent there was never any question of putting an end to the free discussion of points and positions on which Catholics disagreed. In general, the decrees of the council present a pointed answer to the accusations of the Protestants and a clear formulation of Catholic teaching without touching in any way the theories defended in the various Catholic schools since the twelfth century.[13] In the discussion of original sin, the nature and definition of this sin were omitted in order not to settle points legitimately controverted among Catholics. Again, when discussing justification, the council refused to take a position unfavorable to the teaching of Scotus on personal certitude of justification. It was content with the exclusion of the Lutheran concept of certitude.[14] The instances might be multiplied.

To see with Theiner in this attitude a rejection of Scholastic theology is to misinterpret the mind of the Tridentine assembly. Its intellectual leaders were with few exceptions distinguished sixteenth-century Scholastics. And it is simply impossible to maintain reasonably that such men as Pacheco, Guerrero, Seripandi, Melchior Cano, the De Sotos, and Lainez despised the fine points of Scholasticism. The truth is that all the great Scholastic schools, Scotists, Thomists, Nominalists, and Augustinians had worthy representatives at Trent. Theological skirmishes were not lacking, but the result was not obscurity but rather formulae which for all their technical and scientific precision were

[13] H. Lennerz, in *Scholastik*, IV (1929), 38 ff. proves that the Fathers of Trent in general at least did not desire to condemn any opinions held in Catholic schools. Cf. F. Cavallera in *Bulletin de littérature ecclésiastique*, XXXVI (1935), 24: "Ainsi se terminait le Décret de la Pénitence par lequel non seulement il était pertinement répondu aux accusations et aux erreurs des novateurs, mais aussi définitivement établi ce que contenait en la matière la doctrine catholique, en dehors de toutes les discussions et théories, proposées dans les Écoles et si chaudement controversées depuis le XII siècle."

[14] Cf. Hefelé-Leclercq, *Histoire des Conciles*, X (by A. Michel), *Les Décrets du concile de Trente*, 38 f., 101 f.

comprehensive enough to include all that was positive in the various opinions which had been defended in Catholic schools. This does not mean that no opinions held by the old Scholastics were excluded by the canons of Trent. On the contrary, certain teachings of Durand de Saint-Pourcain and the well-known doctrine of Aegidius Romanus that Adam did not have sanctifying grace before the Fall, can be proved to be incompatible with the council's decrees. Nor are these the only ones.[15] From another standpoint, it cannot be contested that in certain matters the debates of Trent conditioned the teaching of Catholic schools throughout the modern period.

When Isidorus Clarius, in his desire to see a course in Holy Scripture prescribed for monasteries, asserted in true Erasmian fashion that Scholasticism equals cavillation and that its subtle discords should be barred from cloisters, Dominic De Soto, O.P., arose and pointed out that the council should be careful not to discredit Scholasticism. He maintained that Scholasticism is most useful in determining the meaning of the Scriptures and is the best weapon against heresy. A discussion followed on the relative merits of the study of Scripture and Scholasticism.[16] Some argued that the first place, at least in the monasteries, should be given to Scripture, which can be understood independently of Scholasticism. Indeed, in this opinion, Scholasticism was a servant who was trying to lord it over her mistress. The opposition stoutly asserted that without Scholasticism even Holy Scripture cannot be rightly understood or defended. Although the debate was, strictly speaking, on a minor issue, namely, the position of Scripture and Scholastic theology in the curricula of monasteries, the opinions expressed had to do with the larger problem of the relation of Scholasticism to Scripture. The bishop of Cava scored Scholasticism (*damnavit disciplinas scholasticas*) but he is the only prelate who is recorded as having taken up this radical position. There are many of whom it is asserted that they praised Scholasticism. The intermediate position: "Scholastica est commoda sed non est via ad Sacram Scripturam" also received a number of adhesions. On the whole, however, this discussion serves to confirm our position that the

[15] Cf. *ibid.*, pp. 44, 204, 209.

[16] Cf. *Concilium Tridentinum*, I, 60 f.; V, 150 ff.; IX, 544, 589. Cardinal Del Monte chided the Fathers for their lengthy discussion of such an unimportant question. This may be an indication of the desire of the legate to avoid the thorny problem which, after all, the Council was not called upon to decide.

majority of the fathers of Trent were definitely pro-Scholastic. It is not unpleasing to see that the other side was also represented.[17] At all events Theiner's thesis is quite untenable.

M. Guignebert maintains the importance of Trent in a way which is nearly the contradictory of that of Theiner. He holds that the Church committed a terrible imprudence at Trent which compromised its whole future. Not only, he asserts, did the Church vindicate the rights of tradition but, relying on tradition, she defined and formulated all points of faith.[18] According to M. Guignebert the Church put herself her thought and her thinkers into a straitjacket from which there is no escape. This stricture could not possibly apply to any part of Catholic theology except sacramental theology. It is true that the list of canons on the Sacraments is considerable. But when it is recalled that for the most part they are negative exclusions of highly technical doctrines; and that many of these condemnations are taken over from earlier councils, the contention loses its force. Expressed positively, Trent has not a great deal to say even about the Sacraments. No doubt the highly technical training required to understand conciliar definitions cannot be expected from a non-Catholic layman like M. Guignebert. But there are several extrinsic reasons which should have led him to withhold his sweeping statement. One is the fact, as we have just seen, that the council explicitly forbade itself the luxury of condemning opinions defended by Catholics. Another is the theological brilliance of the century following the council.

We have seen that the popes, in tracing a program for Trent, always mention reform as one of the aims of the council. The decrees which were issued in this field let the Catholic world know that the Church was determined to have done with long standing abuses. Old ideals were to receive new life. The divine *cultus* was safeguarded by regulations for the celebration of Mass and by timely legislation against worldly and inappropriate music. Devotion to the saints and the use

[17] Sarpi asserts that at the beginning of the meeting under Julius III scholastic contentiousness received a sharp rebuke from the legates. The reason seems to have been to gain time. Cf. S. Pallavicini, *Istoria del concilio di Trento*, Book XII, Chapter 1, n. 4. (Rome, 1833).

[18] Cf. C. Guignebert, *Le christianisme médiéval et moderne*, p. 224. A. Houtin advances even a wilder charge in his *Courte histoire du christianisme*, p. 70 f.: "En définissant contre les protestants, la doctrine orthodoxe, le concile expose, au sujet de l'Ecriture Sainte et des sept sacraments, des théories scolastiques qui contredisent l'histoire."

of images was also regulated with a view to the exclusion of superstition and false dogma.[19]

The obligation of residence was urged upon bishops and priests and no one in the future was to have more than one benefice to which the *cura animarum* was attached.[20] Bishops were required to make the canonical visitation of their dioceses and to hold synods at stated intervals, and catechetical instruction and preaching were to be fostered. The council refused to permit the marriage of priests and imposed heavy penalties on those who entered into illicit unions. The revenues of the clergy were also determined. A reform which contained a program was that touching the training of the clergy. Heretofore the future priests had received their early training in schools attached to cathedrals or monasteries and their formation was completed in an university or under the care of a parish priest. Trent decreed that each diocese, or at least each ecclesiastical province, was to have a seminary. The conditions of admission, the curriculum, the spiritual exercises, and the means of support were also regulated.[21]

For the reform of religious, salutary canons were also enacted. One point in this program, the stipulation that all monasteries were to be subject either to a bishop or a general chapter, weakened the Benedictine principle of independence.[22] Some of the more obvious financial abuses were also remedied. The decrees on marriage were destined to have a beneficent effect on Christian family life, especially the insistence on the indissolubility of the marriage bond, its sacramental character, and the prohibition of clandestine marriages. Duels were also forbidden.[23]

In general, the reform decrees of Trent were characterized by their prudent formulation rather than by rigor. Once again the higher strata of clergy and the princes escaped almost unscathed. Nor was anything said in Trent's decrees about witch hunting and torture, which were two of the scandals of the day, particularly in northern Europe. No doubt moderation helped to render the enforcement of the reform decrees more possible. But the Fifth Lateran Council (1512–1517) had also passed decrees which, if they had been carried out, would have effected the needed reform. They remained for the

[19] Cf. Hefelé-Leclercq, *op. cit.*, pp. 439, 458, 592 ff.
[20] Cf. *ibid.*, pp. 162 ff., 234, 494 ff., 579.
[21] Cf. *ibid.*, pp. 60, 165, 501, 563, 567, 614, 621.
[22] Cf. *ibid.*, p. 604.
[23] Cf. *ibid.*, pp. 424, 548 ff.

most part a dead letter. It would be rash to assert that the reform decrees of Trent met with a better fate because they were better formulated. The truth is that the spirit of the Catholic Reformation had spread far and wide in the meantime. Prelates like St. Charles Borromeo and religious like the Capuchins now pushed for the execution of the decrees. The new spirit meant the orientation of the Church toward the solution of the great problems which the new circumstances had made acute. It also connoted as a corollary the strong determination to purify the Church of existing evils.

The Council of Trent, therefore, considered against the background of the immense movement of the Catholic Reformation, loses some of the importance which is at times attributed to it; doubtless it was a point of the greatest importance that the Protestant position should be declared heterodox. From now on everyone would be perfectly sure what the mind of Rome was. The dogmatic advance of medieval theology had also been approved by the Church in solemn assembly. But in addition to the lacunae already mentioned, it is a disappointment from the viewpoint of the universal Church that the position of the papacy within the Church was not more clearly defined; and that despite the fact that the Council succeeded in excluding the excesses of the Gallican-minded French prelates and the episcopalian-minded Spaniards, and that the decrees of the councils were submitted for papal approval. The decrees of reform were as well conceived as the circumstances of the times permitted, no doubt, but the credit for their enforcement must be divided between the Tridentine Fathers and the men who carried out their decisions, particularly St. Charles Borromeo, St. Pius V and Sixtus V.

Finally, reform is at best but a negative thing and does but little to solve positive problems, a host of which, certainly, confronted the sixteenth-century Church. The exaggeration of the importance of Trent springs perhaps particularly from the erroneous view that real religious life was dead in the Christian Church in the west until Protestantism appeared to revive it. This thesis connotes the necessity of resurrecting the corpse. In this process Trent has received a great deal of credit. Its achievements which were very real should not be minimized but they should be put in their proper perspective. To obtain this perspective it is well to recall the nature of conciliar work and the circumstances of the time.

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INSTRUCTING TO PURITY

"This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation. I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of 'teen-age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it."

With these words the distinguished Director of the Federal Bureau of Investigation, John Edgar Hoover, pictured the present-day problem of juvenile delinquency.[1] The proportions and serious consequences of this matter are the subject of intense study by many religious and social agencies throughout our country.

The latest statistics released by the Federal Bureau of Investigation in its *Annual Bulletin* for the year 1943 substantiate completely the cry of alarm of Mr. Hoover. Confining ourselves to the field of delinquents under 21, we find that while the number of arrests for both males and females remained practically stationary in 1943 compared with 1942, two very significant trends are evident. The first is that the age of delinquency has dropped sharply from the twenties to the 'teens. For male arrests, the age of 17 years predominated for the first time and showed a 27.7 per cent increase, despite the fact that there was a general decrease of 21.2 per cent in arrests of males in the 18–20 year group. Female arrests show an increase of delinquency among those under 21 of 47.9 per cent in 1943 over 1942 and of 130.4 per cent over 1941. The age 18 predominated in 1943 instead of 22 in 1942, and showed an increase of 54.3 per cent. The second pertinent fact in these reports regards the shocking rise in immorality among 'teen-age delinquents. Arrests of young men under 18 for rape increased 39.8 per cent, while arrests of young women under 21 for prostitution and similar offences against common decency increased 56.9 per cent.

In the face of this present-day problem of immorality among our young people and the emphasis being placed on sexual instruction as its remedy, it is necessary for priests to examine the matter to decide

[1] "Youth. . .Running Wild," *This Week* magazine, 1943.

just how much truth there is in this solution of education to purity; at what point modern secular education goes wrong; and finally what is the Catholic method of education to purity and how can it be put into practice by us today.

SECULAR EDUCATING TO PURITY AND ITS ERRORS

Many years, much talent, and undoubtedly great sincerity have gone into the study and formulation of this program of sexual education. We must bear this in mind if we would approach this group of educators with understanding; if we are to be fair in our criticism of their method; and if we are to be wise in adopting whatever good points are contained in their program.

Based upon secular and naturalistic philosophical principles, this theory of sexual education does not recognize, at least in practice, that purity has any ethical or moral implications. The Decalogue is no longer regarded as God's code of moral conduct, or if it is still considered so by some, yet in the matter of purity, their ideas are so vague as to be of no practical value in formulating a rule of conduct. Materialism, with its denial that man is anything more than an animal and that he has an immortal soul, is common among these secular educators. Naturalism, denying the effects of Original Sin and seemingly believing that the will and passions are naturally inclined to follow the truth once known, is prevalent among those who do not subscribe to the other two errors of Secularism and Materialism.

With such a philosophical background, these educators propose to educate to purity by a program of instructions which assume the character of a scientific initiation into all the physiological and psychological aspects of sex, much in the same way a promising young chemist is shown all the intricacies of a laboratory. All aspects of the sacred and divine purpose of sex are carefully avoided as harking back to an outmoded thought. Few rules are given as guides of moral conduct. The repressing influence of religion is decried because of its alleged injurious effect on the emotions. The young are encouraged to conform themselves to modern tendencies in the social relations of the sexes outside and inside of marriage.

Such instructions are very often given by those least fitted to do so. The ordinary religious-minded teachers will shy away from such a responsibility, either because they unconsciously feel that the course is ill-advised, or because they are certain that they are not qualified to treat the matter satisfactorily. Consequently, the persons who take

charge of the course are, very frequently, brazen products of our so-called modern thought, who have little knowledge of, and less respect for, anything that is sacred in life.

Several years ago, a prominent woman psychiatrist from Chicago addressed a gathering of social workers in juvenile institutions on the subject of Sex Instruction. Her scientific method of initiation, completely devoid of any reference to God or morality, was shocking even to the married adults present. Yet this was the instruction given to pre-adolescent children!

It is unnecessary to criticize at length this secular method of scientific initiation into sex. Its errors are too evident, and excellent criticisms have been made in such books as *Innocence and Ignorance* by Rev. M. S. Gillet, O.P. It will be sufficient here to quote the prudent words of Pope Pius XI in his Encyclical on the Christian Education of Youth:

> Another grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youth against the dangers of sensuality by means purely natural, such as a fool-hardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.
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> Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of mind; and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.[2]

Such initiation can produce only a group of young people whose knowledge of these facts without any moral training will inevitably result either in unrestrained license or an impossible Puritanism produced by shocked feelings.

However, our attitude toward this movement should not be one of negative criticism alone, as though we deny that instruction is necessary at all and that we believe Puritanic silence is the best and Catholic solution, or as though we have no effective Catholic program of instructing to purity. This attitude is more than a danger; it is a

[2] *Four Great Encyclicals* (New York: The Paulist Press, 1931), p. 58.

fairly common occurrence among our Catholic clergy, parents, and educators, and cannot but bring contempt upon us and irreparable harm to our Catholic youth.

It is our purpose, therefore, to demonstrate that proper instruction, not silence, is necessary; that we do have an effective Catholic method at our disposal; and that it can and must be put into immediate use in the training of our Catholic children.

INSTRUCTION IS NECESSARY AND SILENCE IS PURITANIC AND DANGEROUS

The necessity of proper instruction in purity should be evident to all; for the familiar philosophical axiom, *nihil volitum nisi cognitum*, true of all aspects of human life, is especially so in developing the virtue of purity. Pope Pius XI in the Encyclical cited above affirms this necessity. More recently, the mind of the Church is shown in the Allocution of Pope Pius XII to Christian Mothers. With beautiful clarity he advises parents of their duty of instructing and training their children in purity, particularly during adolescence.

> In that time of trial remember that to train the heart means to train the will to resist the attacks of evil and the insidious temptations of passion; during that period of transition from the unconscious purity of infancy to the triumphant purity of adolescence you have a task of the highest importance to fulfill. You have to prepare your sons and daughters so that they may pass with unfaltering step, like those who pick their way among serpents, through that time of crisis and physical change; and pass through it without losing anything of the joy of innocence, preserving intact that natural instinct of modesty with which Providence has girt them as a check upon wayward passion. That sense of modesty, which in its spontaneous abhorrence from the impure is akin to the sense of religion, is made of little account in these days; but you, mothers, will take care that they do not lose it through indecency of dress or self-adornment, through unbecoming familiarities or immoral spectacles; on the contrary, you will seek to make it more delicate and alert, more upright and sincere. You will keep a watchful eye on their steps; you will not suffer the whiteness of their souls to be stained and contaminated by corrupt and corrupting company; you will inspire them with a high esteem and jealous love for purity, advising them to commend themselves to the sure and motherly protection of the Immaculate Virgin.
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> Finally, with the discretion of a mother and a teacher, and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears

necessary, to give a prudent, true and Christian answer to those questions, and let their minds at rest. If imparted by the lips of Christian parents, at the proper time, in the proper measure and with the proper precautions, the revelation of the mysterious and marvelous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard, from some unpleasant shock, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading, the more dangerous and pernicious as secrecy inflames the imagination and troubles the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruptions which surround them, "because foreseen an arrow comes more slowly."[3]

Pagan savages saw to it that their boys and girls were instructed in this matter at the beginning of puberty. Jesus Christ, our Divine Teacher and Model, considered it necessary to instruct the carnal-minded Jews on the dignity of purity and the ideal of virginity, and to correct their errors on divorce and on impure thoughts and desires. Our Lord never cloaked over vice with the mantle of obsequious silence. Ever following His example, the Holy Apostles, Fathers, Doctors, Confessors and Catholic educators and parents have considered it their duty to instruct and exhort to purity in public and private. Nor may we excuse ourselves by saying that they lived in an age which was more realistic and frank, for our generation has surpassed all others in its folly of brazenly dragging even the sordid into the movie, the press, and speech. It is because of this very flaunting of immorality before our young people that the duty of instructing them to fortify them against these demoralizing influences becomes more urgent. We may be sure that our boys and girls will satisfy their natural curiosity from evil sources, unless they are instructed properly beforehand. It is therefore, a grave obligation for those in charge of our future men and women to provide them with an adequate training in purity as an indispensable necessity for life.

THOSE BOUND TO INSTRUCT YOUTH IN PURITY

It is the unanimous opinion of authorities on the subject that the primary duty of this instruction lies with the parents. Placed by nature in a unique position, there exists a bond of confidence and love between parents and children which is the best foundation for this guidance. How natural it is for the mother to take her daughter aside to explain to her the wonderful divine power of parenthood with which

[3] *The Pope Speaks To Mothers*, published by the Catholic Truth Society.

God endowed her; and how natural for the father to fulfill a similar duty toward his son!

But while this is the ideal, yet we must face the fact that the vast majority of parents do not even broach this subject to their children. They hesitate and procrastinate indefinitely because of a feeling of inability to explain the matter properly; of a fear that their children will lose respect for them if they do speak of it; and because of a vain hope that somehow their boy or girl will pick up the necessary information, though it be from foul sources. Such neglect is criminal and its resultant is untold misery and harm to the child. Deprived of this guidance during the perilous period of adolescence, the young are easy victims of their vicious companions and surroundings.

Since parents have the principal duty of instructing in purity, and since the majority of them fail to do so, the first step in formulating an effective Catholic program is to instruct Catholic parents clearly in this obligation and the best method of fulfilling it. This can best be done through the agency of the Parent-Teacher Association or similar adult groups in the parish. Later in this article a method of instruction will be outlined to aid in this preparation of parents to fulfill their duty.

However, to hope that our Catholic parents will soon avail themselves of this training and will quickly cease from their neglect is expecting the impossible. Consequently, we must look for auxiliaries who can substitute for parents and to whom this weighty responsibility passes. These supplementary guides are the priests in the parishes and the religious teachers in the parochial schools. To us God has entrusted His little ones, and from us God will demand an account on the manner in which we have fulfilled our duties toward them. Instructing them to purity is basic in a complete Christian education. We must, therefore, honestly face the problem and courageously use the means at our disposal.

METHOD OF INSTRUCTING TO PURITY

Instructing to purity requires study, experience, prudence, and a courageous zeal to raise up a group of chaste young men and women adequately prepared to enter a foul world and yet to preserve their ideal of purity at all costs.

There are three steps in this instructing to purity and they are dependent upon the three stages in the physiological and psychological development of human character. We may roughly divide these into the pre-adolescent, the adolescent, and post-adolescent periods, which

of course vary with the individual, but in general are determined by the beginning of puberty usually about the age of thirteen, and its practical conclusion around seventeen or eighteen.

The first step in this training begins with the first years of infancy and extends to the first signs of puberty. The training given during this period of infancy and early childhood is fundamental for the success of the later stages of training. It consists in the general formation of religious habits of faith and love of God; of the habitual sense of His presence in the soul; of prayer, mortification, obedience, modesty and self-control. Obviously, this general character training must begin in the home and be continued in the Catholic school. Parents and religious teachers must be instructed in the duty and the method of carrying it out consistently. The strong religious sense developed is the surest guarantee of purity during these earliest years. Reference to purity is best made indirectly by developing in the child a reverence for the body because it is the temple of God. Care must be taken not to perpetuate the custom of brutally explaining the Sixth and Ninth Commandments by the statement that all sins against purity are the worst possible—which is false, the most hateful to God, and the sure cause of sickness, insanity, and death. The young child is bewildered by such anathemas for something that he has no idea of and so imagines impurity in the most innocent things or has his curiosity unduly aroused. Perhaps most cases of scrupulosity may be traced back to this foolish first explanation of purity. This virtue is destroyed as an ideal by the unreasonable fear of the vice. Seeds of later distrust of God's mercy, fear of confession and perhaps its sacrilegious reception, and worry over needless details, are the unfortunate results of introducing the subject of purity to the young child in this merely negative manner. In conclusion, the first step in instructing to purity consists in the general training of Christian character in the child from his earliest infancy up to the inception of puberty.

The second step is the most important and the most difficult, for it purposes to instruct and train the adolescent in the matters of sex, which are borne in upon the boy and girl by the gradual physiological and psychological changes taking place within them. This period of their life is the most mysterious and critical of all, for their earlier dependence upon their parents is lessened while their confidence in themselves is undermined by the strange phenomena occurring in their minds and bodies. Fear and distrust take the place of childhood enthusiasm and confidence. A mystery to themselves and others, they flounder about without anchor or direction. Blessed is the adolescent

child who in his distress finds a friend and guide who understands, sympathizes, enlightens, and encourages. Such must be the priest and the religious teacher in the parish and the school. But to fulfill this duty, these guides need special training. For this reason I include a suggested outline of an instruction in purity.

INSTRUCTION

Introduction: The Divine Purpose of Sex:

A. The creation of the angels, and of Adam and Eve in Original Justice is a wonderful expression of God's Wisdom, Power, and love.
B. God's supreme Goodness led Him to will that the earth be filled with many other of His children and heirs of His divine gifts.
C. God chooses to give His creatures a share in His divine power of creating the body, while He reserves to Himself the creation of the soul. What a sacred power and privilege it is to be able to co-operate with God in creating fellow creatures and children of God! How holy must be these sacred powers and how much we should respect them!

Body: God's Fulfillment of His Plan:

A. The Means furnished by God to carry out His purpose:
   1. Physiological and psychological facts of the sexual organs of man and woman: their nature, development, and function within and outside marriage.
B. God's Laws of Purity Governing the use of the sexual organs:
   1. Outside of marriage—purity requires absolute respect for the body in thought, speech, hearing, sight, and action with oneself and with others. Here are added practical rules on sin and temptation, hygiene, explanation of the natural phenomena of menstruation and seminal emission, and rules of Christian courtship.
   2. Within marriage—the laws of God and the Church on marriage; the rights and duties of man and wife toward each other and toward their children.
   3. The surpassing dignity of the life of virginity vowed to God.
C. The divine and human aids to preserve and develop purity:
   1. Need of humble distrust of self; of modesty as the common sense protection against unnecessary dangers of the world, the flesh, and the devil.

2. A healthy fear of impurity because of its harm to body and soul in this life and in the next.
3. Frequent reception of the Sacraments of Penance and the Holy Eucharist as the divine bulwarks of one's purity.
4. Fervent devotion to Mary Immaculate, the special Patroness of Purity.

Conclusion: Exhortation to the young man and woman to consecrate their purity to Jesus through Mary in whatever state of life God may call them.

The difficulty and the importance of this special instruction of the adolescent call for a prudent method. First of all, the priest and the teachers in the Catholic school should come to a complete understanding of their purpose and the means of attaining it. The following specific recommendations are given to aid in preparing this program.

It is always desirable that a priest of the parish should teach the religion course in the last two years of grade school as a special preparation for the children's entrance into the more adult atmosphere of the following years. If this is not possible and the Sister must do this teaching, it is imperative that the priest handle the instruction in purity for the boys separately from the girls. The Sister who is the most level-headed and prudent should instruct the girls. The most logical opportunity for doing this is when the Sixth and the Ninth Commandments are reached in the regular religion cycle. The above outline can be followed and amplified according to the needs of the class, but the points explaining the physiological and psychological facts of the sexual organs and their function, along with the negative exposition of sins, must not be given in common. The outline is otherwise followed, and is intended to give a firm and natural foundation for purity as a strong Christian ideal. Indeed, this type of instruction is the only true way of explaining the commandments.

However, this general instruction is not sufficient, any more than would be an explanation of the principles of flying without a practical examination of the airplane by the flying cadet. Consequently, this general group instruction must be followed up and supplemented by a personal talk with every boy by the priest, and every girl by the Sister. In this private talk, by a reverent explanation, the physiological and psychological facts indicated in the outlined instruction are filled in. After giving this information, it is advisable to give rules of mental and physical hygiene. The adolescent is then encouraged to ask any question, or to present any problem which may be disturbing him or her.

Knowledge of the young person will oftentimes enable the adviser to surmise personal problems or faulty habits of mind or body and by tactful questioning and guidance to give valuable aid welcomed by the young person.

It may be objected that this instruction is given too early and will produce harmful effects, such as the arousing of curiosity or the passions. However, this doubt cannot be substantiated by experience, and arises from the unreasonable Puritanic theory of indefinite silence. Experience shows that interest in and knowledge of sexual matters begin quite early with our children, chiefly because of the demoralizing influence of the movies, magazines, and the inevitable foul talk of companions. We should not fear, then, to prepare our children's minds early enough against these influences by a common-sense Christian explanation of the matter. Moreover, the imparting of this information at the very inception of puberty or even shortly before, has the advantages of allaying many fears, answering many perplexing questions, and lastly, of giving information at a time when the imagination and emotions are not so easily aroused.

Some timorous souls may take refuge behind the camouflage of explaining the Sixth and the Ninth Commandments in the regrettable way of presupposing complete knowledge of the matter and bad will on the part of the students, and so being merely content with giving terrifying warnings of the evil consequences of sinful habits. Always and ever, our purpose must be to develop purity as a positive Christian ideal to be loved and cherished, and not as a bogey covered with horror and mystery. It has always been a personal conviction that vocations later in life, whether to the married life or to the vowed life of virginity, lose much of their attraction and permanent satisfaction because of immaturity of mind regarding sexual matters, traceable to childhood ignorance and error.

The third and final step in instructing to purity consists in the general education and training of the post-adolescents in the social elements pointing to vocations in life. Thus throughout the Catholic high school and college, or the study clubs for those unable to attend the Catholic schools, ever-deepening studies of the dignity and obligations of true Christian marriage, and of the surpassing beauty and value of the life of virginity dedicated to God must be carried on. This general training directed toward an enlightened choice of a state in life can be obtained by group novenas, by public discussions, and by the presentation of talks by the young people themselves. This will make for real convictions on the necessity of vital Christianity in life.

By this complete program of instructing to purity, the three steps are adapted to the three successive stages of the developing mind and body of the Catholic youth. By the time that they have left our care, they are as fully equipped as can be to meet the pagan atmosphere of modern life and present to all the living ideal of Christian manhood and womanhood.

Father Connell has pointed out that the priest in the pulpit has a powerful weapon at hand in the building up of purity by inspiring talks on purity as an ideal for all and pointing out fearlessly the dangers threatening it today. Likewise, in the confessional, the priest is in a marvelous position to render valuable aid. At the moment when the penitent opens his soul with its sins to the gaze of the priest and divine grace is so powerfully working to purify and strengthen the soul, the advice of a priest has a peculiar opportuneness and efficacy. Particularly with the young people let the priest be understanding and sympathetic for, in practically all cases, sins of impurity are sins of weakness and ignorance, and not of malice. It is difficult enough for these sins to be confessed. Let us not make it harder, and so unwittingly tempt penitents to make incomplete confessions. Let us not be more harsh than our Divine Saviour who mercifully said to the adulterous woman: "Go, and sin no more" (John 8:11). When sins of impurity are confessed or suspected, let us by prudent questioning and guidance try to impart the knowledge and courage necessary to enable the sinner to rise up with a renewed hope and resolution of amendment.

In conclusion, the primary remedy and solution of the problem of the increasing juvenile immorality is a thorough Christian training in purity. This paper presents nothing new beyond what has been advocated for years by such militant crusaders for purity as Father Felix Kirsch, O.M.Cap., and Father Fulgence Meyer, O.F.M. Yet it has been our purpose to present a definite practical program which has been successfully used and can be introduced with necessary modifications in every Catholic parish and school. Too much time has already been lost in following the fatal theory of silence and in condemning the erroneous modern scientific initiation to sex. It is the urgent duty of every Catholic priest, parent, and teacher to prepare himself for this task as a crusader for purity, and to put into practice a complete program of instructing to purity.

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THE CATHOLIC DOCTOR

The medical profession in many respects resembles the priestly vocation. The doctor, like the priest, has embraced a career directed to the welfare of his fellow-men. The doctor is interested primarily in their physical health, the priest in their spiritual well-being; but since there is an intimate relation between body and soul, the functions of doctor and priest, properly fulfilled, are mutually beneficial. The conscientious doctor, like the devoted priest, is prepared to sacrifice his comfort, his recreation, his health, and in cases of extreme necessity even his life, whenever duty demands such sacrifices.

A doctor should ever bear in mind the dignity and the importance of the task of caring for the human body. A certain measure of respect and admiration for the body, as a marvellously fashioned and beautifully functioning specimen of animal life, is possible even on the part of an atheistic physician. But only the doctor firm in the conviction that the body whose ills he is treating is the dwelling-place of an immortal soul imaging God Himself can be deeply impressed with the exalted nature of his profession. And the highest appreciation of the sacred dignity attached to the medical calling is found in the doctor possessing a strong Catholic faith, who regards the human body as the temple of the Holy Spirit, sanctified by the sacraments, destined to a glorious resurrection on the last day and to immortal bliss in heaven.

An attitude of this kind toward the medical profession is to be expected of those doctors who have made their studies in a Catholic medical school. But unfortunately the great majority of the Catholic doctors in the United States have received their professional training in secular institutions. This means that the lectures to which they listened were impregnated with crass materialism. Practices opposed to the natural law, such as contraception and "therapeutic abortion" were presented to them as normal procedures, which any sensible physician will recommend in certain circumstances. Perhaps even the teaching of the Catholic Church on these matters was the object of ridicule in the classroom, as a relic of medieval ignorance. At any rate, these doctors were never urged to devote themselves assiduously to their professional practice by motives drawn from the sublime destiny of the human body or from the doctrine that every human being is an actual or a potential member of the Mystical Body of Christ.

It is therefore of vital importance that our Catholic doctors be thoroughly instructed in the principles of their religion bearing on medical practice. It is an undeniable fact that some Catholic physicians and surgeons, in perfect good faith, resort to measures that are gravely sinful according to Catholic moral teaching. I have heard of cases of Catholic doctors who, on the occasion of an operation tied up a woman's perfectly healthy fallopian tubes in order to save her the inconvenience of future pregnancies, and apparently never doubted about the lawfulness of this procedure.

Priests who have doctors among the faithful committed to their pastoral care should be mindful of their obligation in conscience to provide these men (or women) with adequate instruction on their professional duties. If a considerable number of doctors reside in a parish a special study club for them is in order, and open discussion of the problems they encounter in their field should be encouraged. If, for some reason or other, this method is not feasible, the pastor should provide his parishoners of the medical profession with individual instruction, at least by presenting them with useful books, such as *The Catholic Doctor*, by Bonnar, O.F.M., or *The Handbook of Medical Ethics*, by La Rochelle, O.M.I., and Fink, C.M. The confessor of a doctor has a grave duty to see to it that his penitent is sufficiently familiar with the ethical principles pertinent to his practice. It could hardly ever happen that a confessor could allow a doctor to remain in good faith, when this latter is habitually employing some unlawful method of treatment, without realizing that it is wrong. For, since such a practice would usually be detrimental to the common good and would be the occasion of scandal, it would constitute one of the cases in which a penitent may not be left in good faith, even though it is very doubtful that the admonition will be heeded.[1]

The first problem that presents itself to a priest when he discusses medical ethics is the lawfulness of operating on a pregnant woman before the child she is carrying is viable. The principles bearing on the case are quite clear and simple: it is never licit to perform an operation which has for its only immediate effect the removal or the killing of the fetus; but for a sufficient reason (the preservation of the woman's life) an operation may be performed to cure an acute diseased condition, even though the death of the child follows as an indirect effect. However, the application of these principles is sometimes quite difficult because of the complicated factors involved. Thus, some

[1] Cf. Aertnys-Damen, *Theologia Moralis*, 13th ed. (Turin, 1939), Vol. II, n. 438.

theologians believe that in the event of tubal pregnancy, the removal of the tube (entailing the death of the fetus) is not permitted unless it is certain that a pathological condition is present which puts the woman in imminent danger of death.[2] Others hold that whenever a tubal pregnancy exists, an operation to remove the tube is allowed, even though the danger to the woman is not yet imminent, because a pathological condition is certainly present here and now which constitutes a grave danger to life.[3] The recent findings of medical science would seem to render this second view sufficiently safe to be followed in practice.

There are some doctors—and perhaps among them are some Catholics—who attempt to palliate the ejection of a fetus in the early stage of its existence by asserting that during the first few weeks of pregnancy the fetus does not possess a rational soul. Indeed, a considerable number of Catholic theologians have favored the view that the infusion of the spiritual soul takes place only six weeks or longer after impregnation. Nevertheless, whatever may be thought of the scientific value of this opinion, it cannot be regarded as tenable with respect to the sinfulness of abortion. Every direct abortion is regarded by the Catholic Church as murder, however immature the fetus may be, and is penalized by the Church with the censure of excommunication.[4] A practical application of this principle is the case of a girl who has been raped. Although it is a soundly probable opinion that measures may be taken to remove the semen of the attacker from her body, it would be gravely sinful to give her any form of treatment which even probably would eject an impregnated ovum.

When a Catholic doctor is asked by a woman who fears that she is pregnant to give her a medicine that will terminate the possible pregnancy, may he give her a harmless drug, leaving her under the impression that he is satisfying her wishes? Some Catholic doctors have this custom, alleging that in this wise they prevent her from going to a doctor who would take actually abortive measures. However, I am inclined to believe that the scandal of even an apparent co-operation in so grave a sin would be so serious that a Catholic doctor, approached in this manner, must state explicitly that he will do nothing to bring about even a probable abortion.

[2] Cf. O'Brien, "Ectopic Gestation," *The American Ecclesiastical Review*, CV, 2 (Aug. 1941), 95 f.

[3] Cf. Davis, *Moral and Pastoral Theology*, 3rd ed. (New York, 1938), II, 174 f.

[4] Canon 2350, 1.

The moral principles relative to abortion and to operations entailing the death of a fetus are known to most Catholic doctors, but there are other principles with which many are not so familiar. For example, there is an obligation by the divine law of charity to baptize any child in imminent danger of death, irrespective of the wishes of the parents. However, since there is also a sound principle that charity does not bind when a graver evil might follow, a doctor would not have to confer baptism when it is foreseen that by so doing he might arouse hostility against the Catholic Church or Catholic institutions. The doctor should be familiar with every detail of the baptismal ceremony and should observe meticulous care in conferring this sacrament. He must see to it that the words are said *while* the water is being poured, that they are audible (at least to himself), and that he has no condition regarding a future contingency, such as: "I intend to baptize only if the child is going to die" or "I intend to baptize only if the priest will not arrive in time to give the sacrament." In the case of intra-uterine baptism, the water must be poured, if at all possible, on the head. And, no matter how certain it may seem that this has been successfully accomplished, the sacrament must be repeated conditionally after birth, as long as the child's head had not emerged at the time of the former baptism.[5]

In the matter of baptism there are two cases which even a well-instructed doctor is likely to overlook. The first is the case of a miscarriage or the ejection of a fetus as an indirect effect of an operation. If there is any probability that the fetus is alive, it should be baptized, no matter how immature it may be. The most practical method, in the case of a very small fetus, is total immersion, while the baptismal formula is recited. The membranes or the tube enclosing the fetus should be broken sufficiently to allow the water to flow on the skin.[6]

The other case arises after the death of a pregnant woman. Of course, if the child is viable, all doctors would agree, apart from religious considerations, that a caesarean operation should be performed so that the little one may have a chance for a normal life-span. But even when the fetus is quite immature, Catholic principles call for a caesarean section on the dead mother, so that the sacrament of baptism may be administered to the child. Since this is an obligation of charity only, not of justice, and since there is almost always grave reason to fear that the fetus is already dead, a doctor would not be obliged to

[5] Canon 746.

[6] Cf. La Rochelle-Fink, *Handbook of Medical Ethics* (Montreal, 1943), pp. 218 f.

incur grave inconveniences in consequence of this procedure, such as the risk of a civil suit from the relatives of the dead woman, which might result in his exclusion from professional practice. When a doctor foresees the approaching death of a patient who is with child, he should try to secure the permission of her husband, or of some other responsible member of her family, to perform the caesarean operation as soon as she passes away.

A fetus that has been baptized should be buried in consecrated ground. When the mother also has died, the little one is most appropriately buried with her, whether it has been baptized or not. Even an unbaptized fetus should be buried, not cremated; and the same is true of amputated members of the body.[7] The indiscriminate use of cremation in hospitals today is an insult to Christian decency, and doctors attached to a hospital staff should try to remedy this abuse.

The doctor is bound by the law of God, as well as by his Hippocratic oath, to preserve the life of a patient as long as is reasonably possible. This means that ordinary measures must be employed even in the case of one who will continue to be, naturally speaking, merely an unprofitable burden on society. If the child whose physical constitution is so defective that he will grow up to be a drivelling idiot is seriously ill with penumonia, the physician must employ the most effective remedies he knows in order to cure him, provided they can be reckoned as ordinary means. There is no obligation to use extraordinary remedies to preserve a life so hampered. Thus, if this child needed a very difficult and delicate operation, which only a specialist could perform, in order to prolong its life, there would be no obligation on the parents or on the doctor to provide such an operation. Similarly, there is no obligation to have recourse to some very unusual and expensive treatment or to a very painful operation (such as the amputation of a limb) to gain a brief prolongation of life for an elderly person.

On the other hand, no doctor may ever deliberately and directly accelerate death in the case of a dying person. However painful may be the patient's condition, however burdensome he may be to his family, it would simply be murder to give him a drug with the direct intention of hastening his passage from this world. At most he could be given an analgesic, if his condition calls for it, which, while directly intended to relieve the pain, might have, as an indirect effect, the lowering of resistance and consequently an acceleration of death. But even in the use of a pain-killing drug an important point must not be

[7] *Ibid.*, pp. 221 f.

neglected. The sick person should not be rendered unconscious in the hours immediately preceding death, unless the pain is unbearable—and even then, it would be wrong to deprive him of consciousness before he has had an opportunity of preparing his soul for eternity. For the final hours are a time of great merit, when the dying person should have the full use of his faculties, as far as possible, that he may make himself ready to meet God. It is in these hours that the departing Catholic is encouraged and consoled by the beautiful prayers that the Church has appointed for that solemn occasion.

A deplorable pagan custom is in vogue among many doctors today—the custom of deceiving their patients about their condition so effectively that they slip out of life before they realize that they are dying. Some doctors regard it as a proof of their professional skill to be able to keep up a false hope in a dying patient to the very end. Unfortunately, some Catholic doctors have adopted this practice, at least to the extent of deceiving the sick person and the members of the family so long that the priest is not called until the last agony has begun. No condemnation is too severe for a Catholic doctor who would be so neglectful of the salvation of an immortal soul. As soon as there is danger of death the Catholic doctor attending a Catholic patient is bound to inform the members of the family, so that the spiritual needs of the sick person may be provided for; and if the admonition is unheeded, the doctor has an obligation to summon the priest himself. In the case of a non-Catholic, too, the doctor is bound in charity to see that in some way the suggestion is made to the dying person that he prepare his soul for the supreme moment on which his lot will depend for all eternity.

Problems relative to sex are frequently presented to doctors nowadays. As is very evident, a doctor is never allowed to recommend any form of contraception, nor to furnish chemical preparations or instruments for this vile practice. This applies to non-Catholic as well as to Catholic patients, for the prohibition of contraception is a law of God binding all human beings, not a mere act of ecclesiastical legislation for Catholics only. If a doctor sincerely believes that a woman cannot safely have more children, either permanently or for a time, he can inform her that pregnancy would be dangerous, leaving it to her conscience to choose the lawful course of abstinence in preference to sinful means. If, however, he has reason to believe that a married couple in such circumstances can be persuaded to employ periodic continence (the "Rhythm") in place of contraception, he should explain this method and its application to their particular condition. For this purpose, the

Catholic doctor should familiarize himself with the most recent data on this system, which originated with Doctors Ogino and Knaus. At the same time, the physician should realize that this system should not be regarded as a "Catholic birth control method." And even the "Rhythm," though it involves no positive physical abuse of marriage, can nevertheless constitute a sin of selfishness and a violation of legal justice, if practised for a considerable time without a sufficient reason.[8]

The question of artificial fertilization is sometimes brought to the doctor by a husband and wife who desire children. If the difficulty consists merely in the fact that in their relations it is found to be impossible to deposit the semen far enough within the vagina to effect pregnancy, it is perfectly lawful for the physician to aid nature by the use of a syringe, after the couple have had relations. But if artificial fertilization is taken to signify that the husband commits pollution and then the semen is injected, it must be condemned as sinful. It is a matter of discussion among theologians whether it is permitted to a doctor with the aid of a needle to extract semen directly from the husband and then inject it.[9]

However, the term "artificial fertilization" as used nowadays usually refers to the case of impregnation with semen provided by a donor, a man who is not the woman's husband. It is said that there are thousands of children in our country today who owe their existence to this manner of insemination, and yet are commonly believed to be the sons or daughters of the man who is the husband of their mother. The donor procures the semen by masturbation, and the transfer is effected in such wise that the woman and the donor never see each other.

No Catholic doctor can co-operate in effecting artificial insemination of this type if he wishes to be consistent with the teachings of his Church. For this process involves the grave sins of masturbation and adultery. At least, the specific guilt of adultery, the transfer of semen by a man to a woman who is another man's wife, is present in this revolting procedure, even though there is no direct physical union. Our Catholic doctors should realize that a practice such as this is a manifestation of the paganism that permeates present-day society in the United States, tending to degrade human beings to the status of cattle.

Sometimes a doctor is requested to examine the semen of a man to discover if he is sterile or not, and in the event that he does suffer from some form of sterility to find if it can be remedied. The question

[8] Cf. Griese, *The Morality of Periodic Continence* (Washington, 1942).

[9] Cf. Noldin-Schmitt, *De Sexto Praecepto*, 30th ed. (Innsbruck, 1938), n. 77.

naturally arises: How may a specimen of the semen be obtained without violation of the law of God? It is unquestionably immoral for the man to masturbate for this purpose, although the average non-Catholic doctor today would not hesitate to prescribe this procedure. According to the Catholic interpretation of the natural law, a deliberate act of pollution is intrinsically wrong, and an intrinsically evil act may never be performed, no matter how praiseworthy the purpose to which it is directed. This doctrine is corroborated by an explicit declaration of the Holy Office, given August 2, 1929.[10]

Catholic moralists are hesitant in suggesting a method for procuring semen for examination. Bonnar says, after rejecting masturbation and condomistic intercourse: "I am sure it is not beyond the ingenuity of a gynaecologist to think of other means. I am not disposed to discuss them here."[11] La Rochelle-Fink say, in relation to the examination in question: "It is forbidden if it calls for immoral means, allowed if the means used are not immoral in themselves."[12] Some suggest rectal massage, which procures a small quantity of semen without any venereal pleasure, but it is difficult to see why this method is not essentially the same as masturbation. Others recommend the use of perforated condom by the man in having relations with his wife, which will result in a small portion of the semen remaining in the condom for the purpose of examination. But the objection to this method is that it involves a direct purpose of ejecting some of the semen into a place not intended by nature—and the morality of the action is not changed by the fact that it is only a small amount. The direct removal of a few drops of semen from the vagina immediately after intercourse seems open to a similar objection, for the direct ejection of semen recently deposited (that is, within an hour, at least) is a violation of the integrity of conjugal relations. It would seem that the only certainly lawful methods of obtaining a specimen would be to wait until that period of time has passed after which a woman may lawfully use a douche (that is, at least an hour) and then to take a specimen from what remains, or to utilize what may have been accidentally (that is, not of direct purpose) deposited outside the vagina at the time of relations.[13]

What should be the procedure of a physician who, in the course of

[10] *AAS*, XXI (1929), 490.

[11] Bonnar, *The Catholic Doctor*, 2nd ed. (New York, 1939), p. 83.

[12] La Rochelle-Fink, *Handbook of Medical Ethics* (Montreal, 1943), p. 90.

[13] Cf. Clifford, "Sterility Tests and Their Morality," *The American Ecclesiastical Review*, CVII, 5 (Nov. 1942), 358 f.

his professional practice, discovers that a young man, preparing for marriage, is suffering from a contagious form of venereal disease? Evidently there is a conflict between the obligation of preserving professional secrecy and the duty of protecting the prospective bride from a loathsome ailment. Of course, if the patient can be persuaded to abstain from marriage, or at least to inform his fiancée of his condition, the doctor's responsibility in the matter ceases. There has been some disagreement among theologians as to the procedure the doctor should follow in the event that the young man intends to go ahead with the marriage, leaving the girl in ignorance of the danger to health in which she is going to be placed. However, the better theological opinion seems to be that in such circumstances the doctor may (and perhaps even must) warn the girl, even though it involves the violation of the professional secret.[14]

Sometimes a doctor who has made studies in a special field believes that he may have discovered a new remedy for a certain disease, more effective than any hitherto employed. He is anxious to experiment with this remedy, yet he realizes that the element of chance must be considered. There is some probability that the experiment may prove a failure, that his discovery in reality kills rather than cures. He is called to attend a person suffering from the disease in question. Should he employ the standard remedies which have been proved to possess some efficacy, or may he experiment with his own discovery, in the hope that it will be more effective, yet with some fear that it may do grave harm? He might be tempted to argue that the knowledge he will derive from a test-case will be so valuable to mankind that it will compensate for the risk to the individual patient's life, but such a mode of argumentation is a fallacy, according to Catholic principles. His immediate duty to the patient demands that he use the remedy which offers greater probability of success, even though there is some probability that the other measure will actually prove more efficacious. Only in the supposition that he can honestly say that his discovery has at least as much probability in its favor as the recognized methods of treatment is he allowed to make the experiment.

The use of hypnotism to benefit the physical or nervous condition of a patient is permitted at times, provided that due precautions are employed so that greater harm may not be done. Perverse inclinations to alcoholism or impurity are sometimes lessened by this form of

[14] Cf. Regan, *Professional Secrecy in the Light of Moral Principles* (Washington, 1943), p. 145.

psychological treatment, practiced by a skilled hypnotist. But the doctor must be on his guard against any abuse of this procedure, particularly in dealing with women patients.

It is not easy in the materialistic world of today for a Catholic doctor to be staunchly consistent in following the principles of his religion. But he will find aid from on high if he leads a practical Catholic life, and particularly if he receives the sacraments frequently. And he should strive to vivify his professional activities with a supernatural spirit. When he enters the sick-room, he will try to have in his soul the sympathy and the affection which the Divine Physician bestowed on the suffering men and women who thronged about Him twenty centuries ago. In the spirit of Christ, the Catholic doctor will be solicitous for the souls of his patients as well as for their bodies. He will readily endure hardships, sacrifices, danger for those to whose assistance he is summoned, confident that he is thus rendering himself worthy of the consoling assurance: "As long as you did it for one of these, the least of my brethren, you did it for me."[15]

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[15] *Matt.* 25:40.

PAPAL DOCUMENTS OF 1943 AND 1944

CHRISTMAS MESSAGE OF 1943

In this fourth installment of a series reviewing documents issued by the Holy See since 1940, we propose to submit a summary of those promulgated during 1943 and 1944, so far as the sources reveal the product of the latter year.

The first number of the *Acta Apostolicae Sedis* for 1944 contains the Christmas message delivered to the world over the radio by our Holy Father at Christmas 1943.[1] It is opportune to commence the present installment with a message of this degree of importance, even though it belongs to the documents emanating from the Holy See at the very end of 1943. In a world craving peace in the midst of the throes of war, no document would seem to be entitled to a more privileged place than one which contains the very words of our Holy Father holding aloft the hope of its restoration and proposing norms for its preservation.

In this message, our Holy Father notes that it is being delivered when the world is for the fifth time languishing in an atmosphere of death and hate. He observes that it is being delivered to an errant world now disillusioned and seized by a depressing uncertainty and inertia. There are those in the world who placed their hope in an expansion of economic life, thinking that this would draw peoples together in a spirit of brotherhood; in the growth of commerce; in the interchange of goods and inventions; in the triumph of technical perfection. They found that it all ended in the exploitation of the personality of man because it was ruled by no corrective of the moral order. There are those also who placed their hope in a science and culture at odds with God and thought to explain the world by the fixed laws of nature, becoming slaves and almost blind followers of policies which take no account of the rights of truth and of the human person. There are those whose goal in their toil was a materialistic and comfortable existence, who have either been dragged from the exercise of their professions, or if still engaged in them, are without the possibility of asserting their initiative, of establishing an orderly family life or of

[1] *Acta Apostolicae Sedis* (*AAS*), XXXVI (1944), 11–24; cf. Gonella, *A World to Reconstruct*, translated by T. Lincoln Bouscaren, S.J., (Milwaukee: The Bruce Publishing Co., 1944), pp. 322–35.

deriving the satisfaction of soul that comes from work ennobled by dedication to the service of God. There are those who placed their hope in the vigor and the beauty of bodily form only to find it blemished by physical and moral mutilation, while future mothers are incapacitated. There are those who sought opulence and are now dumbfounded in the midst of the destruction of their property. There are finally those who aspired to the possession of mastery and force and who now contemplate with horror the ocean of blood and tears that bathes the world.

Our Holy Father stimulates hope with the assurance of the availability of all his material and spiritual resources to lessen the consequences of the catastrophe for prisoners, the wounded, the missing, and the needy. He asks that all Christians, on their part, remember the communion of saints. They have been responsible for the concessions they have made to false ideas and ways of life, for their slackening and compromise with human respect in the profession of their faith and its moral precepts, and for every vacillation between right and wrong in their practice of the Christian way of life, in the education of their children, and the government of their families, in the commission of hidden and open sin. Who is blameless? he asks. Let them, then, spread the consolations of a life aflame with the love of God and use every opportunity to secure the triumph of the principles of far-seeing and even-minded justice and brotherhood. Let them not try to repay injury with injury. Let the powers rise above calculating judgment, above the boast of military supremacy, and above the one-sided affirmation of justice and right. Let them rather protect and defend rights with the highest moral sense, not asking for the renunciation of substantial rights or vital necessities, but providing a peace that will reinstate the human race in its own esteem and that of history.

THE ENCYCLICAL ON THE MYSTICAL BODY

Next in importance to the Christmas message must be ranked the Encyclical Letter issued on June 29th, *Mystici Corporis Christi*,[2] which has been so frequently summarized and so thoroughly discussed that we need give no resumé here.

THE ENCYCLICAL ON BIBLICAL STUDIES

The year 1943 being the fiftieth anniversary of the promulgation of the Encyclical of Pope Leo XIII, *Providentissimus Deus*, it was fitting

[2] *AAS*, XXXV (1943), 193.

that the memorable event should be observed with the issuing of an Encyclical, *Divino afflante Spiritu*.[3] Rev. Dr. Michael J. Gruenthaner, S.J., has summarized this Encyclical in *The American Ecclesiastical Review* for May, July, and August, 1944.

NEW DIOCESES

By the Apostolic Constitution of May 15, 1943,[4] His Holiness formally established the Diocese of Youngstown; by that of May 23, 1943,[5] he established three new Provinces in Peru in addition to that of Lima (which was made the Primatial See by a decree of the Sacred Consistorial Congregation of May 31, 1943),[6] and by that of June 18, 1943,[7] he established a new Province in Bolivia.

APPOINTMENTS OF BISHOPS

Decrees of the Sacred Consistorial Congregation nominated the following members of the hierarchy in 1943: Bishop Burke to be Auxiliary Bishop of Buffalo on April 17;[8] Bishop McFadden to be Bishop of Youngstown on June 2;[9] Bishop McEntegart to be Bishop of Ogdensburg on June 5;[10] Bishop Davis to be Bishop of San Juan, Puerto Rico on July 3;[11] Archbishop Byrne to be Archbishop of Santa Fe on June 12;[12] Bishop Haas to be Bishop of Grand Rapids on September 26.[13] On May 11, the Sacred Congregation for the Propagation of the Faith appointed Bishop Niedhammer, O.F.M.Cap., Vicar Apostolic of Bluefields, Nicaragua.[14]

PAPAL FOUNDATIONS

By a *chirographus* of June 2, 1943, His Holiness laid down norms for the administration of the Hospice of Divine Providence, founded by Pope Benedict XV, in the City of Nettuno,[15] and by a similar document

[3] *AAS*, XXXV (1943), 297; cf. *The Jurist*, IV (1944), 171.
[4] *AAS*, XXXV (1943), 385.
[5] *Ibid.*, p. 273.
[6] *Ibid.*, p. 280.
[7] *Ibid.*, p. 388.
[8] *Ibid.*, p. 146.
[9] *Ibid.*, p. 398.
[10] *Ibid.*, p. 181.
[11] *Ibid.*, p. 281.
[12] *Ibid.*, p. 181.
[13] *Ibid.*, p. 364.
[14] *Ibid.*, p. 185.
[15] *Ibid.*, p. 161.

of January 24, 1944, he provided for the administration of the Institute of Religion and Charity in Vatican City.[16]

PATRON SAINTS DESIGNATED

By Apostolic Letters His Holiness designated, on March 27, 1943, St. Francis a Paula as the patron of sailors and of maritime societies;[17] and on September 15, 1943, St. Catherine of Siena as the patroness of nurses in Italy, and St. Catherine of Genoa as the patroness of Italian hospitals.[18]

PRAYERS FOR PEACE

In three letters to His Eminence Luigi Cardinal Maglione, Secretary of State, His Holiness requested of the whole Catholic world special prayers for peace. Prayers were thus requested for the month of May,[19] for the Feast of the Assumption,[20] and in preparation for Christmas.[21]

CONGRATULATORY LETTERS

On April 2, 1943, His Holiness wrote a congratulatory letter to the President, Faculty, and Alumni of Notre Dame University on the occasion of its hundredth anniversary.[22] To His Eminence, Pietro Cardinal Fumasoni-Biondi our Holy Father, on February 24, 1943, expressed his appreciation of the observance of his twenty-fifth episcopal anniversary by the Athenaeum and College of the Sacred Congregation for the Propagation of the Faith.[23] On April 6, 1943, he wrote a congratulatory letter to His Eminence, Francis Cardinal Marchetti-Selvaggiani, on the occasion of the latter's twenty-fifth anniversary in the episcopate, according him the faculties of bestowing the Apostolic Blessing with a plenary indulgence on the festive day.[24] On March 25, 1943, he wrote to the Archbishop of Siena and other members of the Italian hierarchy on the occasion of the fifth centenary of the death of St. Bernardine of Siena.[25]

[16] *AAS*, XXXVI (1944), 45.
[17] *AAS*, XXXV (1943), 163.
[18] *AAS*, XXXVI (1944), 68.
[19] *AAS*, XXXV (1943), 103.
[20] *Ibid.*, p. 255.
[21] *Ibid.*, p. 362.
[22] *Ibid.*, p. 394.
[23] *Ibid.*, p. 68.
[24] *Ibid.*, p. 132.
[25] *Ibid.*, p. 129.

ALLOCUTIONS OF HIS HOLINESS

On February 21, 1943, His Holiness, on the seventh anniversary of the Pontifical Academy of Science, addressed an assembled gathering of Cardinals, Legates, Associates of the Academy, and other guests.[26] On March 13, 1943, he addressed the pastors and Lenten preachers of Rome, urging them to devote their efforts during the Holy Season to the nature and efficacy of prayer.[27] On February 22, 1944, he addressed them in a similar allocution, directing their attention to the precepts of the Decalogue.[28] On April 24, 1943, he addressed the girl members of Catholic Action assembled in convention in Rome from the dioceses of Italy.[29] On June 2, 1943, he expressed his appreciation of the congratulations tendered him by the Cardinals on the occasion of the Feast Day of his patron;[30] and on June 13, 1943, he expressed his appreciation of jubilee felicitations tendered him by representatives of the workers of Italy assembled in Rome.[31]

CAUSES OF BEATIFICATION AND CANONIZATION

Under Decretal Letters of November 19, 1943, His Holiness raised to honors of the Altar St. Margaret of Hungary.[32] Commissions for the introduction of the following cases were issued: on February 12, 1943, that of Pope Pius X;[33] on April 4, 1943, that of Maria Henrica Dominici, of the Sisters of St. Ann of Providence;[34] and on December 10, 1943, that of Father Richard Friedl, S.J.[35] By a decree of April 9, 1943, the cause of Blessed Philippina Duchesne was reassumed.[36] A decree for the declaration of the martyrdom of Venerable Gregory Grassi, Francis Fogolla, Antoninus Fantosati, Bishops, and their colleagues, was issued on January 3, 1943,[37] and on June 20, 1943, the decree for their beatification was executed,[38] i.e., the favorable decree

[26] *Ibid.*, p. 69.
[27] *Ibid.*, p. 105.
[28] *AAS*, XXXVI (1944), 69.
[29] *AAS*, XXXV (1943), 134.
[30] *Ibid.*, p. 165.
[31] *Ibid.*, p. 171.
[32] *AAS*, XXXVI (1944), 33; *The Jurist*, IV (1944), 478.
[33] *AAS*, XXXV (1943), 165; *The American Ecclesiastical Review* (*AER*), CX (1944), 66.
[34] *AAS*, XXXV (1943), 366.
[35] *AAS*, XXXVI (1944), 90.
[36] *AAS*, XXXV (1943), 268; *AER*, CX (1944), 151; *The Jurist*, IV (1944), 321.
[37] *AAS*, XXXV (1943), 117.
[38] *Ibid.*, p. 401.

that it was safe to proceed to the beatification. This decree was issued in the cause of Venerable Contardo Ferrini, Professor of the University of Pavia, on January 3, 1943;[39] and on June 20, 1943, in the cause of Venerable Maria Teresia of Jesus (in the world, Alexia Le Clerc), Foundress of the Canonesses Regular of St. Augustine of the Congregation of Our Lady.[40] Decrees approving the heroic practice of virtue were issued in the following cases: on January 3, 1943, in the cause of Venerable Catherine Tekakwitha;[41] and on March 21, 1943, in the causes of Venerable Innocent a Bertio[42] and of Venerable Vincentia Maria Lopez y Vicuña.[43] A decree approving the proof of two miracles, performed after the decree of beatification, was issued on June 20, 1943, in the cause of Blessed Frances Xavier Cabrini.[44]

PROCEDURE

Responses of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code were issued on January 25, 1943, and December 6, 1943, dealing principally with matters of judicial procedure. The former emphasized the requirement that the guardian represent the insane before the tribunal, and that on him is to be served the citation and to him is to be sent the communication of the sentence. In the appointment of the guardian, the Commission replied that a formal judicial process is not required but only a decree of the Ordinary (not the *Officialis*) after due investigation.[45] Of the latter pair of responses one affirmed that the denunciation of the invalidity of a marriage is to be made by those who have the right to do so, not to any Ordinary or Promoter of Justice, but only to those whose tribunal is competent in the case. The second response of this set contained answers to four questions and determined (1) that the "excepted cases" of Canon 1990 are all enumerated there *taxative*, so that cases involving other impediments are not to be included under it; (2) that the procedure outlined in Canon 1990 is judicial, and not administrative; (3) that the term "*Ordinarii*" in Canon 1990 does not include the Vicar General; and (4) that the terms "*iudex secundae in-*

[39] *Ibid.*, p. 89.

[40] *Ibid.*, p. 266; *AER*, CX (1944), 151; *The Jurist*, IV (1944), 321. These references report the decree of March 21, 1943, approving three miracles worked through her intercession. The decree of June 20, 1943, is found in *AAS*, XXXVI (1944), 58.

[41] *AAS*, XXXV (1943), 151; *AER*, CX (1944), 64.

[42] *AAS*, XXXV (1943), 285; *AER*, CX (1944), 230; *The Jurist*, IV (1944), 322.

[43] *AAS*, XXXV (1943), 288; *AER*, CX (1944), 230; *The Jurist*, IV (1944), 322.

[44] *AAS*, XXXVI (1944), 26.

[45] *AAS*, XXXV (1943), 58; *The Jurist*, III (1943), 502, 503.

stantiae" in Canons 1991 and 1992 include the *Officialis*.[46] Thus only those marriage cases involving the impediments mentioned in Canon 1990 can be handled under the summary process outlined in it and this process is now declared to be truly judicial.

MARRIAGE

The responses of the Pontifical Commission of January 25, 1943, included a negation of the possibility of a general delegation for assisting at marriages according to the terms of Canon 1096, §1, in the case of an episcopal delegate to whom is granted delegation *ad universitatem causarum* according to Canon 199, §1.[47]

PROHIBITION OF BOOKS

On April 17, 1943, the Holy Office issued a declaration reviewing the principal requirements in the matter of the prohibition of books as set forth by the sacred canons.[48] It adverts to the inability of the Holy See to take prompt action in the matter of all books that should be forbidden, so great is their multitude and variety. The burden must be assumed by the Ordinaries personally or through their priests. Religious superiors with the advice of their council are similarly burdened. Those books which need subtle investigation are to be sent to the Holy See; so also if a general condemnation seems desirable. The clergy and the faithful are charged with the responsibility of denouncing the books, more particularly, of course, the clergy who excel in rank or learning. Their names are to be kept inviolably secret. Ordinaries are to warn their flocks that once a book has been forbidden, it cannot be published or republished (unless corrected), read, retained, sold, or translated into another language; that books condemned by the Holy See are forbidden everywhere; that not only books specifically condemned are prohibited, but all those which fall under the rules of Canon 1399, and this by anticipatory prohibition of the general law; and that even the natural law forbids the reading of books that place one in danger of losing his faith or of offending against the prescriptions of the moral law.

INDULGENCES

On February 9, 1943, the Sacred Penitentiary, Office of Indulgences, recorded indulgences granted to the recitation of the prayer, "Sanctis-

[46] *AAS*, XXXVI (1944), 94.
[47] *AAS*, XXXV (1943), 58; *The Jurist*, III (1943), 502.
[48] *AAS*, XXXV (1943), 144; *AER*, CX (1944), 63; *The Jurist*, IV (1944), 162.

sima Trinitas, adoramus te et per Mariam rogamus te. Da omnibus unitatem in fide eamque fideliter confitendi animum." The prayer was endowed with an indulgence of three hundred days *toties quoties*, and a plenary indulgence once a month in favor of those who shall have recited it once a day during the month, under the usual conditions.[49] On August 18, the Sacred Penitentiary issued a decree promulgating an indulgence of fifty days for the recitation of the aspiration, "Lord, save us: we perish," and a plenary indulgence once a month on the usual conditions for the daily recitation of the prayer throughout the month.[50]

CEREMONIES

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THE ORIENTAL RITE

On April 7, 1943, the Sacred Congregation for the Oriental Church, at the request of certain bishops of the Byzantine Rite issued a formula for the blessing and imposition of the five scapulars under one form according to that Rite.[53] On August 10, 1943, it issued a list of the prayers and good works indulgenced for the faithful of the Oriental Rites.[54]

CUSTODY OF THE BLESSED SACRAMENT

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[49] *AAS*, XXXV (1943), 92.
[50] *Ibid.*, p. 292.
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[52] *AAS*, XXXVI (1944), 60; *The Jurist*, IV (1944), 327.
[53] *AAS*, XXXV (1943), 146; *The Jurist*, IV (1944), 169, 170.
[54] *AAS*, XXXVI (1944), 47.
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and its preservation against the perils of invasion, recommending certain prescriptions deemed necessary. The letter first refers to the provision of the Missal that if the news of the invasion arrives after the celebrant of Mass has completed the Consecration, he may proceed at once to the reception of Holy Communion, omitting the other ceremonies.[56] Power is conferred on the local Ordinaries to suspend temporarily the privilege of reserving the Blessed Sacrament in non-parochial and less important churches, as well as in semi-public oratories if a priest or deacon is not readily available to care for the Sacred Species, and especially in domestic oratories. In communities conducted by priests and nuns, it is permitted to use the air-raid shelter as an oratory in which the Blessed Sacrament may be reserved with proper external accessories, especially the sanctuary lamp which may be an electric light; but at Mass celebrated there only that number of hosts is to be consecrated which is needed for the precise number of communicants. The same arrangement is permitted in the crypts of churches in cities exposed to invasion. It is noted that Canon 1269, §3,[57] warrants removal of the Blessed Sacrament to a safe place even in the daytime. The safe place in which the Blessed Sacrament thus removed may be placed may be a room under the church, the sacristy, the parish house, or, if the Blessed Sacrament is enclosed in an iron case, even a vault sunk into the foundations or the supporting columns of the church. The Sacred Hosts necessary for the sick are also to be preserved in a pyx made of solid metal, to be transferred to a safe place by the resident priest when danger impends. Definite persons are to be selected from among the faithful, especially members of the Confraternity of the Blessed Sacrament, to perform this duty in the absence of the pastor, and even to gather together the Sacred Hosts should they unfortunately be spilled.

TRANSLATIONS OF HOLY SCRIPTURE

On August 22, 1943,[58] the Pontifical Biblical Commission issued a response regarding the use and authority of translations of the Holy Scripture into vernacular tongues, especially when made from the original texts. It adverts to the recommendation of Pope Leo XIII that these texts be employed for a clearer understanding of the Word of God, but not only by exegetes and theologians. Therefore it affirms

[56] *De Defectibus in celebratione Missae occultis*, x, n. 2.
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that translations into the vernacular whether made from the Vulgate or from the original texts, provided that they have been made with the permission of competent ecclesiastical authority according to Canon 1391, may be used by the faithful for their private devotion; and if the translation is outstanding in every respect, made by thoroughly competent scholars, bishops and particular councils may even recommend its use. Selections of the liturgical text, read to the people in the vernacular after the liturgical text itself is read to them, must conform to the latter, as required by a previous response of the Commission,[59] though it is permitted to clarify it by the translation from the original or a better text.

ROMAN BENEFICES OF CARDINALS

On June 18, 1943, the Sacred Congregation of the Council issued the solution of a problem proposed to it by our Holy Father regarding the appointment to canonries in the Churches of Cardinals who are absent from Rome to the effect that these appointments are reserved to the Dataria Apostolica.[60]

THE PONTIFICAL INSTITUTE OF PRIESTLY VOCATIONS

The statutes of the Institute[61] and the rules for executing them,[62] issued by the Sacred Congregation of Seminaries and Universities are also recorded in the 1943 volume of the *Acta Apostolicae Sedis*.

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[59] *AAS*, XXVI (1934), 315.
[60] *AAS*, XXXV (1943), 399.
[61] *Ibid.*, p. 369.
[62] *Ibid.*, p. 370.

THE REASON FOR CATHOLIC MISSIONS

The extraordinary enthusiasm manifested last October 22, the day set apart as Mission Sunday, indicates very clearly that our American Catholics are becoming increasingly well aware of their responsibility for the spread of the faith and of the Church in this generation. They realize that, after this war is over, they alone of all the Catholic bodies in the world will have the man power and the material resources requisite for successful missionary activity. As a group they are ready and willing to take over the burden involved in carrying God's kingdom to the far places of this earth.

It is clearly the duty of the American priest to work towards the maintenance and the increase of his people's loyalty through clear and accurate instruction about our missions. Should our American Catholics ever be misled into imagining that missionary labors are a kind of spiritual luxury, they will certainly not be in a position to accept the responsibilities which God wills that they should assume. Without an accurate presentation of God's revealed teaching about Catholic missions, there is grave danger that many will slip into errors which might prevent them from doing their part in this work of God. The needed instructions must come from our priests.

The circumstances under which we live are such as to make it very easy for an American Catholic to form a sadly erroneous judgement about the missionary activity of his own Church. While the true Church of Jesus Christ is by far the largest religious society within the United States of America, the combined membership of the various non-Catholic religious bodies is considerably larger than ours. Many of these non-Catholic religious groups are engaged in missionary work. In terms both of personnel and of material resources, non-Catholic missionary activity by Americans is tremendously extensive.

As a result, there is a very considerable amount of discussion by non-Catholics on the subject of non-Catholic missions. Furthermore, because of the fact that non-Catholics form a majority within our country, it is only to be expected that a literary or journalistic treatment of "the missions" will usually be the expression of a non-Catholic mentality on this subject. Those who have not the true faith are not in a position to notice the difference between the missionary theory of the Catholic Church and that of the non-Catholic religious societies.

For this reason widespread opinions about the desirability of missions are applied indiscriminately to Catholic and non-Catholic works alike.

Generally speaking, non-Catholic discussion of missionary activity has at least the merit of being consistent with the Protestant notion of the visible Church. It is precisely for this reason that a Catholic would fall into fearful error if he were to adopt a similar attitude with reference to his own missions. For, apart from the fact that the Catholic Church alone is the true Church of Jesus Christ and the Kingdom of God on earth, we must remember that the Protestant religious groups do not claim to be the kind of society which the Catholic Church actually is, and do not claim for their missionary works either the motives or the necessity actually inherent in Catholic missionary activity. Thus if a Catholic were to think of his missions in line with or in terms of current non-Catholic mentality, he would hold views sharply at variance with the truths of divine revelation. Thus handicapped, he would not be in a position to contribute as he should to the missionary work which the American Church must undertake in our generation. It is the business of the American priest to see that no such confusion and error vitiate the thinking of the people confided to his care.

The most effective way to show our people the nature and the necessity of Catholic missionary activity is to indicate these truths against the background of Protestant contentions on the same subject. According to the Reformation teaching, the true Church, the body of people with whom our Lord promised to abide until the consummation of the world and to whom He promised the gift of the Holy Ghost, is not a society in the strict sense of the term at all. Those of the Lutheran persuasion think that it is the group in the state of grace. Those who have followed Calvin assert that only those predestined to heaven belong to this true Church. Thus they all hold, in one fashion or another, that a man becomes a true follower of Christ, not by being enrolled in any social organization, but rather through the possession of some interior perfection.

The men who hold these teachings claim for themselves the right to form or enter any religious society which they judge advantageous to their own spiritual welfare. The qualities which are supposed to mark a visible society as one in which members of the invisible Church can live profitably are the two which we know as the Protestant notes of the Church. An organization is judged acceptable for the saints or the predestined or both if within it the Gospel of Christ is preached

sincerely and the sacraments are properly administered, at least according to the somewhat liberal standards of the "saints."

The non-Catholic missionary theory is strictly consistent with these basic concepts. The convinced follower of Luther or Calvin may very well derive a certain satisfaction from his own religious teachings. Considering that these teachings involve the cheering assumption that he is infallibly predestined to the delights of heaven or at least here and now in possession of God's friendship, it would be somewhat surprising if he did not. Fundamentally, non-Catholic missionary activity is motivated by the desire to communicate this experience to those who would not otherwise have the opportunity to enjoy it.

Thus the benefit which non-Catholic missions are primarily interested in conferring has no immediate reference to a society in the strict sense of the term. They are organized to benefit the heathen by affording him the pleasures of a religious experience. Enough sincere preaching of the faith and proper administration of the sacraments are provided to make this experience possible. There is no claim, and consistently no possibility of a claim, in terms of such a theory, that the convert's enrollment in any non-Catholic visible Church constitutes a fundamental benefit to him.

Each one of these non-Catholic religious societies is cheerfully aware of the fact that, at least as an individual organization, it has no missionary commission from our Lord. According to its own principles, each is a freely formed organization, the value of which will be considerably enhanced through the acquisition of new members. Since the individual Protestant Church claims only to be a society within which members of the invisible Church can live with some degree of propriety, it must consider itself distinctly improved when new members enter it. For, at least up to the point when the law of diminishing returns makes itself felt, it is manifest that a large society devoted to the interests of a certain group has advantages not possessed by a more limited organization. All other things being equal, an automobile club or a philatelic society with members throughout the United States would be a better organization than a rival group restricted to one locality. A society made up of members of an invisible Church, and working for the interests of these members, should be more effective with branches in many countries than it would be if it could claim adherents in only one part of the world.

Thus, from the non-Catholic point of view, missionary activity is supposed to benefit the convert by giving him a religious experience of

great value. It is said to benefit the individual visible Church by making it a more perfect and effective organization. It pretends to be of value to the individual participant in this activity by giving him a more perfect appreciation of his own religion.

The divinely revealed truth about the Catholic missions has little resemblance to the doctrine we have been considering. The missionary activity which our Lord actually commands consists primarily in the establishment of a definite and visible society in those localities where it has not as yet achieved the status in which it can support itself. It seeks primarily to benefit men by enrolling them as members of the visible society which is the Church in which our Lord has promised to dwell until the end of time. The Catholic Church conducts its missionary work, not in order to become more perfect as a society, but at the command of her divine Founder. She is motivated by the love of God which is her inmost corporate life. She is guided by what God has revealed about the need for the true Church on the part of men.

The divine command for the missionary activity of the Catholic Church is contained in our Lord's final commission to His apostles:

> And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.
>
> Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost.
>
> Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.[1]

In this command of Christ we find the basic truth about the Church which gives form and substance to all the Catholic teaching about the missions. The people with whom our Lord promised to dwell until the consummation of the world are those of the visible society within which the apostles and their successors are officers. The missionary work to which He assigned them consisted in teaching all nations precisely what He had told them to teach, and in the administration of baptism according to the form which He instituted. St. Mark's Gospel, in recounting our Lord's commission to the apostles, explains the effects which were to follow from their work:

> And he said to them: Go ye into the whole world and preach the gospel to every creature.

[1] *Matt.* 28:18–20.

He that believeth and is baptized shall be saved: but he that believeth not shall be condemned.[2]

Thus, according to our Lord's teaching, the acceptance of His message as preached by the apostles, manifested in the reception of His baptism was requisite for the salvation of the believers. Failure to heed the apostles' doctrine would be considered as a sin, worthy of condemnation. The apostles themselves, as the established leaders of the visible society of our Lord's disciples, were empowered and commanded to bring this salvation to men.

Moreover the prince of the apostolic college was made directly responsible for the spiritual welfare of all our Lord's sheep. When he received the threefold commission: "Simon, son of John . . . feed my lambs. . . . Simon, son of John . . . be a shepherd to my little sheep. . . . Simon, son of John . . . feed my little sheep,"[3] St. Peter was commanded to take care of those outside the company of the disciples, as well as those within it. He was constituted as the actual leader of those within the sheepfold of Christ, but he was to direct his associates to procure, in so far as they were able, the salvation of those sheep who were not as yet within the fold. It was the will of Christ that Peter should act as shepherd over all of His sheep. It was to be by His will and by His power that the other sheep were to be brought within the fold.

I am the good shepherd: and I know mine, and mine know me.
As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.
And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: and there shall be one fold and one shepherd.[4]

The missions of the Catholic Church are carried outi n obedience to the express commands of our Lord and Saviour, Jesus Christ. The work of the Catholic missions is today, as it was on the first Christian Pentecost, administered by the apostolic college under the supreme visible direction of Peter. The work which our Lord considered Himself compelled to accomplish, and which He does in His Church, is not the granting of some "spiritual experience" to His sheep, but the placing of those sheep within the fold. The good which the convert gains

[2] *Mark* 16:15–16.
[3] *John* 21:15–17.
[4] *John* 10:14–16.

through this missionary activity is not a questionable emotional exaltation, but association with our Lord Himself, in that assembly wherein He will reside until the end of time.

It is, however, impossible to gain any real appreciation of Catholic missionary activity unless we realize that the Church could not do other than seek to draw men into herself. Thus there is a twofold motive for the Church's work in the mission field. She labors to bring in converts because of the express command of her divine Founder and also because she could not cease striving in this direction without changing her very nature. The Catholic Church which is the abode of charity must necessarily work to please God by bringing men to glorify Him within His house.

Axiomatic in Catholic theology is the truth that there are two sorts of elements which serve as bonds of unity within the Church. The Church is one visible organization by reason of the fact that it consists of those who are united in the profession of the same Christian faith and in the communion of the same sacraments under the rule of legitimate pastors, and in particular under the rule of the one Vicar of Christ on earth, the Roman Pontiff. At the same time it is a supernatural society, held together by the ties of faith, hope, and charity. It is the society in which the life of habitual grace finds its only corporate expression.

The central and supreme act of this society is the Eucharistic sacrifice. In this sacrifice, the Church is sanctified through the ineffable love of Jesus Christ for the Father. Commemorating the sacrifice of Calvary, the disciples of Christ join themselves to that intention which motivated our Lord at the Last Supper and on the Cross. In this same Eucharistic sacrifice, the Church expresses all the prayer and the devotion of her children. The society to which the Eucharistic sacrifice belongs is necessarily the abode of that charity in which holiness finds its perfection.

This charity, which is a part of the Catholic Church, involves a love of benevolence for God, as He is known supernaturally. Thus the man or the institution which has charity works for God, seeking to do His will. God wills His own glory, seeking to bless His creatures through a communication of His goodness. He wishes to be glorified in the possession of the beatific vision by His creatures. It is His divine will that men should achieve this vision. The Catholic Church, the abode of charity, seeks by its very nature to please Him and to bring the happiness of heaven to men.

Working to achieve this end, the Catholic Church takes cognizance of the divinely revealed truth that she herself is requisite for salvation. She knows that our Lord promised that "He that believeth and is baptized shall be saved,"[5] and she realizes that this belief and reception of baptism involve incorporation into herself. She is mindful of how the first Vicar of Christ on earth explained the process of salvation when, after his Pentecostal sermon, many of those who had heard him asked him and the rest of the apostles what they were to do.

> But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.
>
> For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.
>
> And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.
>
> They therefore that received his word were baptized: and there were added in that day about three thousand souls.[6]

The persons who received baptism received it as the rite of initiation into one visible society. "And they that believed were together and had all things common."[7] These are the persons of whom it is said: "And the Lord increased daily together such as should be saved."[8]

The people who were "saved" through adherence to our Lord's teachings were informed that this salvation came to them by their entrance into the Church. Primarily they were saved from "this perverse generation." The perverse or crooked generation was nothing more or less than the body of the human race, unattached to Christ, and in some measure forming a gigantic assembly ranged against Him. It was the entity which St. Augustine was to designate as the city of the world, and which scholastic ecclesiologists were to call the church of Satan. It was the body not gathered into the kingdom of God. From this condition St. Peter urged his hearers to save themselves through entrance into the Church. It is to bring men from this position, and to bring them into the kingdom of God, that the Catholic Church, motivated by charity, carries on her missionary work today.

[5] *Mark* 16:16.
[6] *Acts* 2:38–41.
[7] *Acts* 2:44.
[8] *Acts* 2:47.

In working to glorify God through the salvation of men, the Catholic Church is mindful of the teaching contained in St. Peter's account of the reception of Cornelius the centurion into the Church. The Prince of the apostolic college told his co-religionists in Jerusalem that Cornelius had explained

> how he had seen an angel in his house, standing and saying to him: Send to Joppe and call hither Simon, who is surnamed Peter.
>
> Who shall speak to thee words whereby thou shalt be saved, and all thy house.[9]

It is very important to note that, according to the revelation granted Cornelius, salvation was to come to him and to his house as a result of the preaching of Peter. The reception of this preaching brought the centurion and his household into the Church. Cornelius had already been "a religious man, and fearing God with all his house, giving much alms to the people and always praying to God."[10] Yet even this good man was instructed to seek his salvation in and through the Church.

The Catholic Church acknowledges the necessity of a real commission for the true missionary activity.

> For whosoever shall call upon the name of the Lord shall be saved.
>
> How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher?
>
> And how shall they preach unless they be sent . . . ?

In its missionary activity today, the Catholic Church takes cognizance of the fact that men are to find their salvation in her. She recognizes herself as the true Church of Jesus Christ, the Church of the promises, the Church outside of which there is no salvation. Impelled by the command of Christ, and motivated by that charity which is with n her, she seeks today to glorify God by bringing men to Him. That is the work in which we are privileged to co-operate.

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[9] *Acts* 11:13–14.
[10] *Acts* 10:2.
[11] *Rom.* 10:13-15.

Answers to Questions

THE AUTOBIOGRAPHY OF ERIC GILL

Question: Many of the people of my parish are reading Eric Gill's *Autobiography*, with the impression that it is a fully approved piece of Catholic literature. Happening to glance through a copy, I was astonished and shocked at some of the passages. What is to be said about this book and the advisability of allowing our people to continue to regard it as a Catholic work in the proper sense of the term?

Answer: Eric Gill was born in 1882 and died in 1940. His business was that of a carver of letters on stone; he also engaged in sculpture and drawing. He and his family entered the Catholic Church in 1913. He was the author of about ten works, dealing with a variety of subjects, such as art and social questions. His *Autobiography* is a posthumous work which appeared in 1941, and up to the present has gone through several editions.

There are two forms of the *Autobiography*, one unexpurgated, the other expurgated. The latter, entitled the Catholic Book Club edition, attained the distinction of being a "Catholic book of the month," and received the "Catholic Literary Award" from the Gallery of Catholic Authors as the outstanding book of the year 1941.

It is not evident which of the two editions, the unexpurgated or the expurgated, came to the notice of the questioner, but it could have been the latter as well as the former. For, it must be admitted with deep regret, even the expurgated form of Mr. Gill's narrative contains passages that exclude it from the category of genuine Catholic literature, though the author was a member of the Catholic Church. In fact, the average good Catholic would feel ashamed to present this book to a non-Catholic friend as a Catholic literary production.

The main objection to the *Autobiography*—and we shall speak now of the expurgated edition, the edition which apparently was intended to remove all that was offensive to Catholic taste in the original work—is the pornographic frankness of certain passages. For example, Mr. Gill does not hesitate to relate that he had sexual relations, before his marriage, and he makes this admission with no sign of repentance

or shame (p. 120). He also tells us that some time after his marriage, when in a state of mental tension, he went off with a young woman for a week, "and thus, having cleared away the passionate side of the matter, was in a clear frame of mind" (p. 287).

The author comments on the prenuptial period in a way that certainly implies that this time is expected to provide sexual license. "Before you are married you say 'won't it be nice when we can do it properly'—meaning won't it be nice when we shall be able to do it without worrying about babies" (p. 134). Of his own experiences with his future wife during this period he says: "The mutual dalliance which we enjoyed whenever we could contrive a meeting became the symbol of the marriage for which we both yearned" (p. 121). His remarks about the way men fill the odd moments of the day with sexual thoughts are even more obscene (p. 233). With ecstatic remembrance he tells how he carved a nude statue of a woman as a kind of compensation for the enforced continence of his wife's confinement. He adds the indecent exclamation: "Lord, how exciting—and not merely touching and seeing but actually making her." Then, irreverently explaining that he thus passed from the carving of letters to the sculpturing of a living person, he adds: "The word was made flesh" (p. 163). His remarks on birth control might be understood as a defence of this immoral practice: "Life in a capitalist-industrial world is unnatural and inhuman in any case, and having babies in Glasgow or West Kensington seems no less unnatural than stopping them coming. It is, in fact, as unnatural to have them as to stop having them" (p. 206).

It would be unsuitable to repeat such language in this periodical if it were not called for in order to give our priest-readers first-hand proof of the indecency that is found in Eric Gill's *Autobiography*. And it must be repeated, what has been quoted appears in the *expurgated* edition. There are still more shocking passages in the unexpurgated edition, which is available to Catholics, and is doubtless purchased by many as an excellent Catholic book. To call attention to only one vile passage: he rhapsodizes over his first experience of masturbation, and adds a lengthy note explaining that this sinful practice can be called, in a sense, something natural.

Another objectionable feature of the book is the author's mode of presenting his reasons for joining the Catholic Church, and his attitude toward certain phases of the Catholic religion. He says: "In my own mind, I was a Roman Catholic already (two years before his conversion), because the Catholic Church claimed to rule the world in the

name of God and I knew of no other institution that even claimed to do so. The mere claim was a proof of its justification. No institution could make such a claim and not be justified. . . . To me it was obvious. The Christ of the Gospel was the Christ of the Church in spite of all the funny stuff—Vatican paraphernalia, 'repository art' and heathen superstition masquerading as Christian revelation" (p. 188). Shortly before his conversion he discussed the Church with a Benedictine monk, and says of the conversation: "The burden of my song was that I accepted the whole metaphysical and philosophical basis of Catholicism but that when it came to the historical and physical matters—the Bible, the Gospel miracles, the Mass and the rest of it—I didn't see how it could be acceptable except as symbolical. . . . I tried to say that I was quite prepared to believe in God and the Church, and in fact, that I did so already, but I didn't believe in the divinity of Christ *because* of the miracles—that miracles were in themselves a bore and the less of them the better" (p. 192). It does not seem that he changed his ideas substantially on his acceptance of Catholicism, for in describing his period of instruction, he says: "When I was under instruction they told me all sorts of things that seemed pretty rum, but I was past that sort of worrying. 'Do you believe all that the Holy Church teaches?' That is the all-inclusive and final question, and I could unhesitatingly answer yes. But as to what she teaches on all the multiplication of funny subjects that we worry ourselves about, well, at the great risk, or, rather, certainty of being thought both lazy and unscrupulous, I made up my mind to confine my attention to things that seemed fundamentally important and things that intimately concerned me" (p. 198).

It is unfortunate that Catholics are led to believe that such an utter rejection of the true Catholic attitude toward the motives of credibility and the self-satisfied distinction Mr. Gill draws between the fundamental teachings of the Catholic Church, which he was willing to accept and other things which to him were merely symbolical or unimportant represent a proper approach to the infallible Church of Christ.

It is difficult to explain the approval granted to Eric Gill's *Autobiography* by persons supposed to be judges of good Catholic literature. Unfortunately, there are some Catholics who seem to think that the literary production of any Catholic is to be lauded provided the author is a convert and an eccentric. The intemperate and even unorthodox statements such a writer makes are explained as manifestations of the "independent thinking" of a genius.

To answer the questioner directly, we recommend that he tell his parishoners that Eric Gill's *Autobiography*, even in its expurgated form is an objectionable book, because it contains too much sex and sensuality and because it presents a distorted process of reasoning as a motive for joining the Catholic Church. This does not imply any condemnation of the personal traits of Eric Gill, of which we know nothing.

THE CAESAREAN OPERATION

Question: A surgeon informed me that when a woman is to be delivered by means of a caesarean operation, two methods are possible. In the first, the uterus is left in, and in that case she can again become a mother. In the second, the uterus is removed (the so-called Porro operation), and in that event she is permanently sterile. The surgeon added that when the second type of operation is used, particularly in the case of women who have had caesarean operations three or four times previously, the mortality is only one-half as great as when the first method is employed. To express this numerically: presuming good surgical technique and proper nursing, approximately one out of every hundred women dies subsequently to the operation if all have had the removal of the uterus (the radical operation), whereas two out of every hundred die if the womb is left in (the conservative operation). The reasons for the greater mortality subsequent to the conservative operation are various—hemorrhage of the womb, the rupture of scars remaining from the operation, etc. Now, the moral problem proposed by the surgeon is this: In view of the better chance of life which a woman has when a radical operation is performed, may a surgeon regularly perform this type of operation when he delivers a child by a caesarean section; or, may he do so at least in the case of women who are having a caesarean delivery for the third or fourth time?

Answer: If in a particular case the uterus is so diseased or scarred that its presence in the woman's body constitutes a truly probable danger to her health or life, it can be removed. But the mere fact that there is less chance of survival if the conservative operation is performed does not render the effects of the conservative type a truly probable danger to health or life, if we accept the statistics given by the surgeon. For, granting that his figures are correct, and admitting that twice as many women die after the conservative as after the

radical operation, it must be remembered that every woman who has the conservative type, presuming that her uterus is apparently not infected or impaired, has ninety-eight chances out of a hundred of surviving. Such an operation, then, can hardly be said to have put her in probable danger of death. From the fact that twice as many women die after the conservative operation as die after the radical operation, it does not follow that twice as many women live after the radical operation as live after the conservative operation. The proportion of survivals is almost the same for both types, 99% and 98% respectively. Furthermore, the fact that a woman is giving birth to a child by a caesarean operation for the third or fourth time does not alter the case, since the principle is the same as when it is the first occasion—an organ may not be excised unless it is at least probably dangerous to health or life. The gravity of the sin committed by an unnecessary excision is augmented when the operation produces sterility.

This question is treated by Father Patrick A. Finney, C.M., in his *Moral Problems in Hospital Practice* (St. Louis, B. Herder Book Co., 1925), p. 164: "*Question:* If, at the time a caesarean section is performed, the uterus gives no evidence of being actually infected, is it lawful to remove the uterus in order to forestall the danger of infection? *Answer:* No, it is not lawful. To remove the uterus under the circumstances proposed in the question would be to inflict a grave mutilation, having but one immediate and direct effect, that is, the removal of an undiseased organ, whose actual condition does not constitute a present danger to the mother's life, and furthermore, this evil effect is made the means of obtaining an indirect good result, namely, forestalling a probable future danger to the mother's life. The removal of the uterus, under the circumstances, violates the principles which make mutilation morally lawful."

Obstetricians sometimes overlook the welfare of the human race, the primary purpose of marriage, in their anxiety to use every possible means for the benefit of the individual patient. Thus, presuming the correctness of the figures provided by the surgeon mentioned in the question, out of 100 women who have been given the radical operation, the life of one is preserved who would otherwise have died. But in return for the preservation of one life, a hundred women have been sterilized, and perhaps a hundred children have been denied existence.

FRANCIS J. CONNELL, C.SS.R.

THE CONFRATERNITY NEW TESTAMENT

Question: The New Testament, revised edition, is copyright, 1941, by the Confraternity of Christian Doctrine. This makes one rather hesitant about using that text. Perhaps that is why many writers are still quoting from the old Douay version. Do you think the C. C. D. would prosecute any infringement of the copyright?

Answer: The Confraternity of Christian Doctrine copyrighted the revised text of the New Testament in order to prevent the introduction of unauthorized changes into the text. The Confraternity Committee has stated publicly on several occasions that the copyright is not intended to interfere with free use of the text in quotations in sermons, articles or in books, except when a large part of the text is being reproduced for commercial purposes. In that case a moderate royalty is charged to help maintain the catechetical work of the Confraternity. The foregoing information should answer the above question.

JOSEPH L. LILLY, C.M.

Book Reviews

A WORLD TO RECONSTRUCT. By Guido Gonella. Translated by Rev. T. Lincoln Bouscaren, S. J. Milwaukee, The Bruce Publishing Company, 1944. Pp. xxx + 385. $3.50.

In the strenuous effort being put forth for the achievement of a lasting world peace, one principle remains paramount. There can be no question of international agreement or organization unless the nations of the world recognize the fact that *pacta sunt servanda*—treaties or agreements must be observed. In a sense, this is the cardinal theme of Guido Gonella's book *Presupposti di un ordine internazionale*, translated into English by Fr. Bouscaren, S.J., as *A World to Reconstruct.*

The book is made up of a series of articles written round the five point peace plan elaborated by Pope Pius XII in his Christmas messages of 1939, 1940 and 1941. The original articles appeared in *Osservatore Romano* during the early part of 1942. They are the work of the distinguished jurist and journalist, Dr. Guido Gonella, from 1938 to 1944 a member of the editorial staff of the Vatican paper. Needless to say, they form a highly competent and enlightening analysis of the basic ideas listed by the present Holy Father as essential to the reorganization of world peace and security.

The treatise begins with an insistence upon the need for a "Reform of International Morality," striking out immediately against the monster evil of hatred, the illusion of utilitarianism, and the Myth of Force, each of which symptomatic evils has played its part in bringing forth the debacle now confronting our modern world. In contrast, the papal program insists upon the necessity of a right ordering of man's social and individual destinies in strict accord with the tenets of Christianity. Good faith, international and social justice, and a recognition of the solidarity of the human race are prerequisites that must be insisted upon as the foundation of any peaceful, Christian, world society.

While the author is primarily concerned with an analysis of principles, the book is no mere theoretical elaboration. It does discuss the various theses of modern political philosophers concerning the nature and function of the state. It provides brief criticisms of such aberrations as juridical voluntarism, collectivism and national socialism. But its principal emphases are placed on such practical matters as a discussion of the proper and timely use of force in international affairs, the protection of minorities, the equitable, international distribution of wealth and of raw materials, and the economic co-operation necessary among the peoples of the earth.

Where the book is exceptionally helpful is in the discussion of the recon-

struction of international order. It comes out frankly and decisively for a society or federation of states, organized upon regional bases, modelled to a certain extent upon such regional achievements as the Pan-American union. But it insists that the new society or federation of nations be no feeble repetition of the League of Nations. It must be built upon realistically functioning juridical institutions, able to use military force to carry through effectively the just and ethical settlement of national and international problems. Thus Dr. Gonella demonstrates that the Pope calls for a new order in world society, specifying as essential a reconsideration and a revitalization of international law.

In considering the format of the book, I find that whereas the topical generalizations heading each paragraph are most helpful to the reviewer, they proved a considerable source of annoyance in the original reading. Likewise the columnar style and somewhat abrupt treatment of certain issues or theses, while proper to a newspaper or periodical, might have been better ordered in this integrated treatise. Finally, the translator, while providing a literal rendition of the Latin and other foreign language quotations retained in the text, might have done the American reader one more service by briefly identifying the numerous European jurist-philosophers quoted by Dr. Gonella.

These are minor distractions, as is the fact that the work contains no index. But the many virtues gracing the book—its positive approach to the whole problem of world peace. the fine preface and preliminary analysis provided by the Apostolic Delegate to the United States, Archbishop Amleto Giovanni Cicognani, and the appendices containing extracts from the Papal Christmas messages for 1939–1943, make this an eminently worth-while acquisition.

FRANCIS X. MURPHY, C.SS.R.

THE APPEAL TO THE EMOTIONS IN PREACHING. By Edmond D. Benard, M.A.,S.T.D. Westminster, Md., The Newman Book Shop, 1944. Pp. vi + 46. 50 cents.

Here is one of the finest contributions in the field of Sacred Eloquence that has appeared in recent years. It deals in a clear, scholarly and concise manner with that most important and much misunderstood aspect of preaching—the appeal to the emotions. A great part of the matter has already appeared within the pages of *The American Ecclesiastical Review*. After reading much of the drivel that has been written in public speaking books on this subject, it is certainly refreshing and stimulating to read this solid and practical treatise. Here is substance and not mere froth.

Since the ultimate goal in preaching is not mere enlightenment but persuasion to Christian living, the preacher must know how to move his auditors to action. People are moved to action only by touching off the driving

forces of human nature—the emotions. Therefore, it is of the utmost importance that the preacher know how this is done. This booklet tells how.

In the first chapter the author deals with the Thomistic theory of the nature of the emotions. Since "operatio sequitur esse," it is essential that the preacher have a clear idea of what an emotion is. This chapter furnishes the necessary foundation upon which emotional appeal must be based if it is to be effective.

The second chapter deals with the principles that flow from a study of the nature of the emotions. These principles, according to the author, are: "A sermon, in order to arouse emotion, must present a good to be gained or an evil to be avoided. The good or evil must be one which personally affects the hearers. The speaker must clothe his presentation of the subject matter in terms which appeal to the imagination,—that is, in terms which are 'picture words,' particular, vivid, and concrete."

To confirm these principles, the author in the third chapter appeals to factual evidence. He calls some of the renowned preachers of history to the witness stand. He shows clearly by means of excerpts from their sermons that they followed these principles.

An interesting discussion of the ancient and modern theories of the appeal to the emotions is furnished in the fourth chapter. A reading of this chapter will convince one that the Thomistic theory is the safest guide to follow.

This treatise does not concern itself merely with theory. In the fifth chapter the author gives definite instructions on how the preacher must write and deliver his sermon if he hopes to stir effectively the emotions of his auditors. This chapter, the longest in the book, is replete with extracts from classic sermons which illustrate the technique advocated.

The question: "Must the preacher feel the emotion he is trying to portray?" is discussed at length in the last chapter. A definite answer is given.

This study of the appeal to the emotions gives a comprehensive picture of the subject. It balances theory with fact; the speculative with the practical. The reading of it should be a *must* with every priest and seminarian.

LUKE MISSETT, C.P.

ST. THEODORE OF CANTERBURY. By William Reany, D.D. St. Louis and London, B. Herder Book Co., 1944. Pp. 227. $2.00.

From the landing of St. Augustine in 597 until the Council of Whitby in 664 the history of the Church in England presents a picture of glorious progress and inglorious setbacks,—setbacks occasioned by the insurrections of the petty rules of the various kingdoms and by the disciplinary differences between the Roman and the Celtic monks.

With the establishment of union by the Council of Whitby, and the coming

of St. Theodore in 669, the Church entered upon a new era. It is true that this ecclesiastical renaissance was a cosmopolitan affair, in which Theodore from Tarsus, Adrian, a monk of African birth, and Benedict Biscop, a native Anglo-Saxon, played prominent roles. Yet, the glory of this new era centered about St. Theodore of Canterbury, the center of ecclesiastical authority, life and discipline. Hence, it is a pleasure to welcome this biography of so important—and so neglected—a personage, a biography that treats not only of the life of St. Theodore, but of the history of the Church in England from 669 until 690.

St. Theodore of Canterbury treats of St. Theodore from his appointment until his death. The chapter on the "Formative Influences" of St. Theodore tells very little of his life prior to his consecration. In writing this book the author's object has been "the illustration of certain features of our early religious history, in the most approved manner, that is to say, from the earliest sources of information, and accompanied by the citation of his authorities." A chapter is devoted to England before the coming of Theodore. Then follow chapters on his appointment and consecration, his visitation of England, the Council of Hertford; Theodore as an organizer, Roman Councils, Theodore as an administrator, the restoration of Wilfrid, and the death of Theodore. Following this are topical studies dealing with Theodore as a teacher and scholar, Theodore and monasticism, penitentials, Theodore's *Penitential*, penitential discipline, and Theodore's influence on parochial life. An appendix is added on the Ruthwell Cross.

It cannot be said that this work presents a definitive study of St. Theodore of Canterbury, but it does give a satisfactory general account of his life and times. The seminarian, priest and anyone interested in this period of the Church in England will profit much from a reading of it. The roots of Theodore's success are manifold. Outstanding among these is his practice of holding synods,—a practice which Rome had been insisting upon in all the territories overrun by the barbarians. Also very helpful was his policy of creating new sees. Both contributed greatly towards the maintenance and improvement of ecclesiastical life and discipline. Theodore's instruction of the people, together with his insistence upon education and the opening of new schools, made for the intellectual enlightenment and moral uplifting of his people. His *Penitential* did much to heal the moral disorders of the people and to lead them into the way of a true Christian life. By bringing out these points and other allied biographical material Dr. Reany gives us a picture of a great ecclesiastical leader and enables us to understand better why the Church in England during these years made such progress.

The bibliography, which is very lengthy, calls for some passing comments. At times the date of a work is given; at times it is left out. The same holds good for the place of publication and the edition used. In view of the year of the publication of the present work (1944), it is hard to explain the absence of more recent studies. The latest Church History mentioned is

Alzog (1907). Certainly Fliche-Martin, which covers this period so well, should have been used. Thurston's edition of Butler's *Lives of the Saints* is more up-to-date than the original work of Butler. No mention is made of pertinent articles in the scientific dictionaries, lexicons or periodicals. Works on Penance and Penitentials by Oakley, McNeill-Gamer, Poschmann and Schmitz should have been included. The latest editions of St. Boniface's works in the *Monumenta Germaniae Historica* supersede the editions used in the present works. The inclusions of these more recent works and editions would have made Dr. Reany's work much more abreast of the latest historical findings.

The work has a very good and thorough index. Dr. Reany's style is objective. He does not go out of his way to glorify his subject, but allows the facts to speak for themselves. The editors deserve a special mention for the pleasing format of the book.

ALFRED C. RUSH, C.SS.R.

FORM-CRITICISM OF THE SYNOPTIC HEALING NARRATIVES. By Laurence J. McGinley, S.J. Woodstock, Md., Woodstock College Press, 1944. Pp. viii + 165. $2.75.

Referring to this work when it appeared in article form in *Theological Studies*, a non-Catholic scholar used the expression: "The guns of the Church are being levied at Form Criticism." Continuing this figure, one may say that Fr. McGinley is not scattering his fire but wisely concentrating it upon the strongest point of this comparatively new system of New Testament studies. For his purpose is not to discuss Form-Criticism in its entirety but to attack a specific and very important part of the system as proposed by Martin Dibelius and Rudolf Bultmann, who are considered, if not the founders, at least the leaders of the movement.

The author at first explains briefly and refutes in a general way the principles of Form-Criticism. Then, more specifically, he devotes two chapters to a consideration and refutation of the theory of the so-called Paradigms and *Novellen* of Dibelius and the Apothegms and Miracle-Stories of Bultmann. The Paradigms corresponding somewhat to the Apothegms were the examples used by the earliest Christian preachers in presenting Jesus to the world, while the *Novellen* and Miracle-Stories were narratives composed by a group distinct from the preachers. The fourth chapter analyses the significant details of the accounts of healing miracles found in the Synoptics, and in the following two chapters there are interestingly presented analogies found in rabbinic writings and Hellenic sources. The seventh chapter, probably the most important, offers an excellent summary of the similarities and dissimilarities of the Synoptic, rabbinic and Hellenic healing accounts; finally the results of the study are given and conclusions drawn.

The presentation of the views of Dibelius and Bultmann is fair and objective, the author permitting these scholars to speak for themselves at

great length. He sees some good points in the system and does not hesitate to commend them. His reasoning is excellent and his language calm and scientific. At times his style is heavy but this may be due to the obscurity of the ideas, particularly of Bultmann, which he is trying to present completely.

There is a bibliography of seven and one-half pages and also a Scriptural Index (in which the frequent reference to Mark shows the importance of the second Gospel for Form-Criticism). The work has been carefully edited, for only a few minor imperfections appear. Evidently the author was well drilled in the method of preparing a thesis; there is very little for a reviewer to criticize on this score. But why, one asks, should an American scholar ever refer to German exegetes as "the theorists beyond the Rhine"? (P. 6, note 18.)

The book will never have a large sale; even the clerical reader will be awed by the great amount of detailed research manifest in the text and footnotes. The professor will find it immensely useful. Certainly it should be in every seminary library, and in non-Catholic circles too, both those favorable to Form-Criticism and those opposed to it (for it would be a mistake to think that all prominent non-Catholic scholars hold to the principles of Form-Criticism), this work should be carefully studied.

I trust that Fr. McGinley will soon present to us the results of his research among the English and American defenders of Form-Criticism.

M. P. STAPLETON.

THE GOD OF LOVE. By J. K. Heydon. New York, Sheed and Ward, 1944. Pp. 200. $2.25.

This, in the purpose of the author, is an essay on the relations which should exist between man and his creator. After discussing the failure of philosophy and the failure of civilization to give a reason for man's existence and destiny, he brings forth the fact of revelation, of the Incarnation, of the Resurrection, and of the establishment of a Church by Christ to prove his argument that it is the love of God alone which solves the main problems of life.

The author, described by the publisher as a successful business man and a scientist, makes a very earnest effort to present the traditional Christian argument for the purpose and the destiny of man. He appears to have the zeal and the enthusiasm of a new convert and writes with sincere conviction. But he adds nothing new and often the forcefulness of the traditional arguments is dulled by the rather heavy style which pervades the book. Probably he includes too much for clarity by adding to the traditional exposition of the subject comments from more recent writers. At least the reviewer found the book rather heavy reading.

F. A. MULLIN.

BookNotes

The seventh of the nine volumes which will make up "The Loeb Classical Library" edition of the works of Flavius Josephus has recently been issued by the Harvard University Press in Cambridge, Massachusetts. This volume, which sells for $2.50 in the cloth-bound edition, contains the twelfth, thirteenth and fourteenth books of the *Jewish Antiquities*. The translation, by Ralph Marcus, of Columbia University, is very satisfactory, and the appended notes are excellent.

The traditions of holiness and zeal in the American Catholic Church are high-lighted in two excellent biographies which appeared recently. The one, *Tar Heel Apostle* (New York: Longmans, Green, 1944. Pp. 260, $2.50), is an account of the life of Father Thomas Frederick Price, co-founder of Maryknoll, written by Father John C. Murrett, M.M. The other is *Father Tim* (Milwaukee: The Bruce Publishing Company, 1944. Pp. xiv + 162, $2.25), by Father Harold J. McAuliffe, S.J., the story of Irish-born Monsignor Timothy Dempsey, the famous pastor of St. Patrick's parish in the city of St. Louis.

Father Murrett modestly asserts that his book is not intended as a definitive life of Father Price. Indeed, the co-founder's striking goodness and the magnitude of the work which God gave him the grace to set in motion make it very manifest that Father Price's life will be the subject of many a future literary work. Father Murrett has placed all American priests deeply in his debt by bringing out *Tar Heel Apostle*. He has given us intimate glimpses of the foundation of Maryknoll never before available to us. He has written well, with the rare knack of associating the most important events in Father Price's life with the actual background against which these events transpired.

Father McAuliffe has handled a difficult subject extremely well. It is always hard to write a satisfactory account of a man who has died within the past decade, and Monsignor Dempsey was called to his reward in 1936. *Father Tim* allows the reader to see the man, and not merely a carefully tailored portrait of him. Those who have read with interest of Monsignor Dempsey's Hotel, and of his other manifold works for the poor, will treasure Father McAuliffe's portrait.

A daily Catholic radio program which can be heard from Alaska to Panama is the Sacred Heart Program, under the direction of Fr. Eugene Murphy, S.J., of St. Louis University. The sodalists of the Campion Jesuit High School, at Prairie du Chien, Wisconsin, have just issued an interesting map, showing the location of the various radio stations through which this admirable program is transmitted. Copies of the map may be obtained from the high school, or from the national director, at St. Louis University.

Books Received

LENT. A Liturgical Commentary on the Lessons and Gospels. By Rev. Conrad Pepler, O. P. St. Louis and London, B. Herder Book Co., 1944. Pp. 410. $4.00.

THREE RELIGIOUS REBELS. By M. Raymond, O.C.S.O. New York, P. J. Kenedy and Sons, 1944. Pp. xiv + 326. $2.75.

THE MAN NEAREST TO CHRIST. Nature and Historic Development of the Devotion to St. Joseph. By F. L. Filas, S.J. Milwaukee, The Bruce Publishing Co., 1944. Pp. xix + 217. $2.50.

SPEAKING OF HOW TO PRAY. By Mary Perkins. New York, Sheed and Ward, 1944. Pp. xii + 276. $2.75.

NO SHADOW OF TURNING. The Life of Father Fidelis of the Cross. By Katherine Burton. New York, Longmans, Green and Co., 1944. Pp. 234. $2.50.

SECRETS OF THE SAINTS. By Henri Ghéon. New York, Sheed and Ward, 1944. Pp. 406. $3.00.

LESSON PLANS IN RELIGION. Volume III, Grades V, VI. Boise, Idaho, Syms-York Company, 1944. Pp. 447.

LESSON PLANS IN RELIGION. Volume IV, Grades VII, VIII. Boise, Idaho, Syms-York Company, 1944. Pp. xv + 340.

CONVENT BOARDING SCHOOL. By Virginia Arville Kenny. New York, Sheed and Ward, 1944. Pp. 209. $2.00.

WAR IS MY PARISH. By Dorothy Fremont Grant. Milwaukee, The Bruce Publishing Co., 1944. Pp. xvi + 180. $2.25.

A MONTH OF ROSES. Thirty-one Meditations on the Rosary. By P. H. Fages, O.P. Milwaukee, The Bruce Publishing Co., 1944. Pp. xiv + 116. $1.75.

LIFE AND TIMES AS REVEALED IN THE WRITINGS OF ST. JEROME EXCLUSIVE OF HIS LETTERS. By Sister M. Jamesetta Kelly, O.P. (The Catholic University of America Patristic Studies, Volume LXX) Washington, D. C., The Catholic University of America Press, 1944. Pp. xvii + 173. $2.00.

A RHETORICAL STUDY OF ST. JOHN CHRYSOSTOM'S DE SACERDOTIO. By William A. Matt, Monk of the Order of St. Benedict. (The Catholic University of America Patristic Studies, Volume LXXI) Washington, D. C., The Catholic University of America Press, 1944. Pp. vi + 84. $1.00.

THE CLAUSULAE IN CASSIODORUS. By Sister Mary Josephine Suelzer. (The Catholic University of America Studies in Medieval and Renaissance Latin Language and Literature, Volume XVII) Washington, D. C., The Catholic University of America Press, 1944. Pp. xv + 47. $.75.

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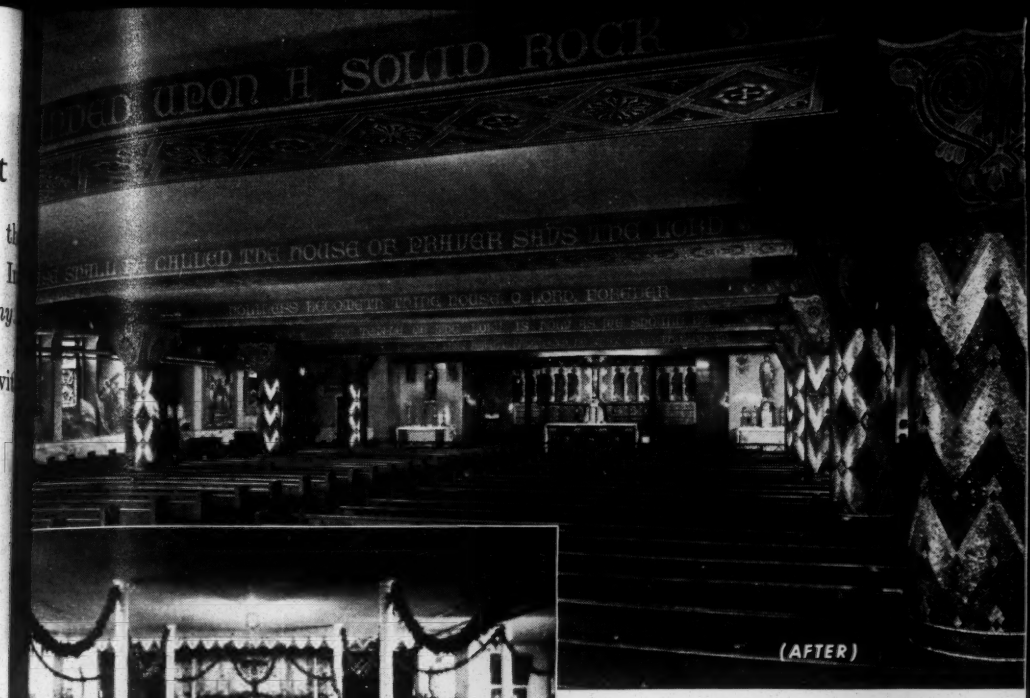

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